
A SHORT
HISTORY
OF THE
State of Man, &c.

[Price 4 s. unbound.]



A SHORT
HISTORY
OF THE
State of Man,

With Regard to
RELIGION and MORALS;
FROM THE
Beginning of the World to the Reformation.
DRAWN

From Scripture, and adapted, in easy, familiar Diction, to the Capacities of the younger Sort; with Useful Observations: To which are subjoined several Examples of Wickedness punish'd, and Virtue rewarded, as set forth in *Holy Writ*.

The Design of the Whole, being to give Youth such a previous View of Sacred History, and the Principles of the Christian Religion, as may qualify them for hearing Sermons, and reading pious Books to full Advantage; and, at the same Time, to impress on their tender Minds an affecting Sense of God, and the great Mercy of Redemption by *Christ*.

By the Rev. Mr. WETENHALL WILKES,
Minister of *Hounslow* in *Middlesex*.

Ὁ μὲν δὲ Λογὸς ἡμῖν ὁμολογῆσαι μετέωρος, ὥς οἷα ὁρῶντες πεπαιδευμένοι
ἐχέον ἀγαθοὶ γίγναι.
Plato de Legibus.
This Truth be confessed, and remain for ever; that they, who are
rightly instructed, seldom fail of becoming good Men.

L O N D O N:
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M,DCC,XLVI.

REPORT OF THE HISTORICAL

COMMISSION

FOR THE
REVISION OF THE
HISTORICAL RECORDS



The Commission for the Revision of the Historical Records was established by the Secretary of State for the Colonies, in accordance with the provisions of the Colonial Records Act, 1897. The Commission was constituted by the Secretary of State, and its members were appointed by the Secretary of State. The Commission was charged with the duty of revising the historical records of the Colonies, and of reporting to the Secretary of State on the results of its work. The Commission has since its establishment, and has been engaged in the revision of the historical records of the Colonies, and has reported to the Secretary of State on the results of its work. The Commission has since its establishment, and has been engaged in the revision of the historical records of the Colonies, and has reported to the Secretary of State on the results of its work.

By the R. S. W. P. H. A. T. W. L. K. S.
Secretary of the Commission

On the 1st day of January 1900, the Commission was constituted by the Secretary of State, and its members were appointed by the Secretary of State. The Commission was charged with the duty of revising the historical records of the Colonies, and of reporting to the Secretary of State on the results of its work. The Commission has since its establishment, and has been engaged in the revision of the historical records of the Colonies, and has reported to the Secretary of State on the results of its work.

By the R. S. W. P. H. A. T. W. L. K. S.
Secretary of the Commission

T H E
P R E F A C E.

THE Principal Design of this Undertaking, is to set before young Readers, a short View of the History of the World, with regard to Religion and Morals, in order to prepare them for an early Knowledge of Sacred Writings, and to raise in their Minds exalted Ideas of Creation, Providence, and Redemption.

On this Subject might be formed a very useful Work, were it managed with Abilities, and Attention, suitable to it. How far I have succeeded in this Attempt, it is neither possible, nor proper for me to determine, But my Situation of Life has been so involuntarily unsettled, that I cannot help acknowledging, there are many Imperfections in the Performance, which need Apology: I hope, therefore, a candid Allowance will be made, for my having often been obliged to lay aside my Studies, for want of Books to forward my Enquiries; and often on Account of other Avocations, which my Circumstances compelled me to attend.

When the Work was in Embrio, my Design was approved of by some Friends, on whose Candor and Judgment I could safely rely; upon
which

which Encouragement I pursued my Subject, when Leisure and Opportunities would permit me. As fresh Matter frequently arose, I interspersed it, occasionally, as Notes or Additions. This, I hope, may be a reasonable Excuse, for any slight Incoherence or Repetition; and the good Intention, which appears through the Whole, may, in some Measure, atone for other Defects.

As for deducing from antient Authors, a Series of critical History and Chronology, I humbly resign the Task to an abler Hand; it being too hard for my Digestion. All that I aim at is, to present to the Young, such Traces of what is to be met with in Sacred History, relating to Religion and Morals, as may give some Light and Consistency to larger Works, that may fall into their Hands. This Method is proposed, as a Means to vindicate Revelation, and to initiate Youth in the Theory and Practice of Religion (according to the original and ultimate Design of it) without incumbering their Memories, or perplexing their weak Talents.

History proves often the most apt and useful Way, of conveying Instruction to a youthful Mind; for, as it carries with it the Force of Example, as well as Precept, it is likely to make deep and lasting Impressions: And certainly Scripture is the only Standard,—the only Touchstone,—by which all antient History can be tried. It must be allowed, that several of the Philosophers were in Possession of many considerable Truths, and that they had laid a very plausible Founda-
tion

tion for a good, and rational Theory of Nature: But all their natural Knowledge was traditional, and required a Shew of Argument and Speculation, to introduce them into Credit: Whereas the Accounts, which the Writers of the Bible give us of Creation, the wonderful Dispensations of Providence, and Redemption, are plain Recitals of Facts, without any such Embellishments; and those sacred Truths, which they have handed down to us, were most certainly imparted to them, by immediate Revelation: For all the Learning, even of the Egyptians, could never have suggested the Manner of Creation to them. Nor is any History more romantic and fabulous, than their Antiquities; notwithstanding all their boasted Learning. As the Greeks knew less, their Invention supplied their Want of Knowledge of Facts; yet these, exclusive of Holy Writ, are almost the only Authors that give us any Information, concerning the early Ages of the World. Hence we may justly conclude, that the Disbelief of Revelation, is chargeable upon nothing so much, as the Want of a fair, unprejudic'd Examination of Scripture, and the many Proofs and Evidences, that concur to support its Authority.

The Chronology and Geography (there being a little of each in this Work) I have selected, from very good Authors, and have taken all possible Care, to approach to an Exactness in both, by comparing them all with the sacred Pages of the Bible, and expunging every Thing improbable, or disagreeing therewith.

In

*In the Annals (which I have confined to the Table of Contents) I have declined the * Julian Period, and have all along made use of the Year of the World, from the Creation; judging that to be the most exact, easy, and natural; and, wherever I have computed by the Year before Christ, I have endeavoured to adjust them both.*

As for the Certainty of Chronology, it depends upon three Principles: First, upon the Testimony of Writers or Authors: Secondly, upon Astronomical Observations, and particularly upon the Eclipses of the Sun and Moon; and Thirdly, it is taken out of certain Æras, or Epochas, constant and evident in History.

Those Æras, being different in almost every Nation, have occasioned great Disorder in Chronology. The Grecians computed from the beginning of the Olympiads. The Romans from the building of the City. The Assyrian and Egyptian Epochas are of dubious Commencement. Some Nations used none at all; and even the Christians did not begin to compute from the Birth of Christ, till 532 Years after it.

For these Reasons, the Testimony of Authors appears to be no infallible Guide in Chronology, the Holy Scripture only excepted; by the Help of which we may make a certain Concatenation of the Succession of Times for 3500 Years; and after that Herodotus and other credible Authors will carry us forward.

It

* According to Archbishop Usher, the Julian Period runs 710 Years before the Creation: According to some Authors, above 764 before it. *Hearne Duct. Hist.* Vol. I. Page 7 and 47.

The P R E F A C E ix

It may be observed that the Bible serves only to regulate Chronology, and gives very little Account concerning the History of the Nations of the Earth.

I am sensible of my having committed an Anachronism in the Notes of Page 94. being misled by a cursory View of Mr. Humphrey's Annotations on Gen. x. 11. Page 31. There he says that Nineveh was destroyed in the Time of Lucianus Semolatenfis, under the Emperor Adrian: Whereas Strabo tells us, that it happened immediately after the Destruction of the Assyrian Empire, many hundred Years before. In Page 95, Strabo in the Notes is a Mistake.

Wherever I may have erred through Inadvertency, or wrong Information, I shall gratefully acknowledge the Favour of those, who will be so good, as freely to acquaint me with any Slips; and I shall readily retract them.

In the Procedure of this short History, are introduced several Digressions, which may be agreeable, if not useful, to my Reader. As they are not foreign to the Purpose of illustrating the History, and none but such as co-incide with practical Religion, I hope they will not be thought too numerous or prolix.

My Scheme in compiling the History, contained in the following Pages (which, when I first entered upon it, was intended as Materials for my own private Study) was laid with an humble, but earnest Desire, under the Divine Influence, to make Piety familiar, and easy to some Scholars,
then

then in my Care, and to forward them in the Principles of Religion, as well as Letters; without any higher Views, than to adapt the Work to young, improveable Capacities. But, since several Bishops, and other Dignitaries in the Church, have been pleased to encourage my Proposals for printing it; I have, with moderate Application, interwoven some Embellishments; which, though above the Reach of low, unlearned Abilities, will not render the rest of the Performance less useful to those, for the Instruction of whom it was at first intended. Those Additions have made the Work more consistent and entertaining, than it would have been without them; and have swelled the Bulk of this Volume, considerably beyond my Expectation, when I first proposed to publish it.

I am abundantly sensible of the Obligations, I owe to some able and eminent Divines; for the Honour they have been pleased to confer on me, in their Approbation of this Performance, small and unfinish'd as it is. I am afraid I should incur the Imputation of Vanity, were I to mention the Favours of many Persons in high Stations, to whom I had not otherwise been known.

In short, to all impartial, good-natur'd Readers, are presented these my occasional Searches into Sacred History, as a Token of my Willingness to serve the Public, in my Sphere; and I heartily wish they may answer the Sincerity of my Intention.

W. W.



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ERRATA.

PAGE 36 read Παροχράλο for Παροχράλω. p. 60 in the Notes Ἐπλῆν for Ἐπλῆν. p. 80. l. 7. wa sto p. 94. for the last two Lines of the Notes, see the Preface. p. 95. in the Notes, for Strabo, see the Preface. p. 105, r. 2803 for 2083. p. 124, l. 17. the left out. p. 160, l. 8. thirty for fifty. p. 161, l. 21. raising for raining. p. 208, l. 2, with for with. p. 241, l. 19, a Comma misplaced. p. 293, in the Notes, see p. 248.

THE



A
LECTURE:

CONTAINING

Some Preliminary Instructions
from a SCHOOL-MASTER
to his BOYS.

Ulterius, quam Scriptura decernit, sapere non est
Nostrum.

My good Lads,



IT is highly incumbent on me, to instruct you, my Scholars, in the Principles of your religious Duties, as well as to forward your Progress in Learning. Suffer me, therefore, earnestly to recommend to you, the Practice of Virtue and Piety — now in your tender Years,

B

before

before bad Example has corrupted your Minds; before the mistaken and short-liv'd Pleasures of Sensuality, have infected or seduced your Inclinations; before vicious Habits have laid hold upon you; and before ye are harden'd in a Course of Folly.

As the Divine Nature is infinite in all his Perfections, so that the greatest of our Services cannot increase his Glory and Happiness; it is plain, that it is intirely for our Good, that he has commanded us to keep his Statutes. *It is good for me, says the (1) Royal Psalmist, to hold me fast by God, ——— to put my Trust in the Lord God.* Almost every inspired Writer testifies the same.

Early Piety is to be embraced, cherished, and recommended upon many Accounts, but principally upon these four ——— because it is a necessary, a profitable, an honourable, and a pleasant Duty. In the first place, that it is a necessary Duty, ye may be well convinced; because it will regulate your Passions and Affections, and preserve a right Government and Rectitude of your Minds. It is farther necessary to prove your Interest in *Christ*; to shew your Gratitude to your Redeemer; and to confirm your Faith in the Promises of God. 2dly, It is a profitable Duty, as it sanctifies every Condition of Life; and directs us how to behave in all Circumstances. It likewise brings with it its own Rewards; and serves at once, our temporal, spiritual, and eternal Interest. We have our Saviour's Promise (2) of being supplied with all Things, needful for us; if we make it our first and principal Care, to seek the Kingdom of God, and his Righteousness. It serves our spiritual Interest, because

(1) *Psalm lxxiii. 28.* according to the Old Version.

(2) *Matthew vi. 33.*

cause it secures to us, (3) Divine Grace and Love, and even God himself. *If ye (saith the Lord) will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me, above all People.* (4) It farther serves our eternal Interest; because it tends to temporal Beatitude, and makes us sure (5) of eternal Life. 3dly, Early Piety is an honourable Duty, because it makes us like unto God. The truest Resemblance, that any Person can have of the Divine Nature, is in Holiness — the Glory of all Divine Perfections. Sin is the basest, and most dishonourable Thing in the World; because it blots out God's essential Image in Man: But Piety makes us honourable in the Sight of God. *Because he hath set his Love upon me, therefore will I deliver him (saith the Lord); I will set him up, because he hath known my Name: (6) I will bring him to Honour, and shew him my Salvation.* It likewise crowns us with Honour, at our Death. *The Memory of (7) the Just is blessed; and the Righteous shall be had in everlasting Remembrance.* In the fourth and last Place, Piety is a pleasant Duty. As Satan makes false Pleasure, the Bait of Sin; so the Holy Ghost makes true Pleasure, the Motive to Piety and Wisdom. *Her Ways are Ways of Pleasantness, and all her Paths are Peace.* (9) What can be more agreeable and delightful, than a Life of Temperance, and Regularity; Love and Benevolence; Affability, and Integrity; Virtue and Godliness? What can be more pleasant, than to act justly; to love Mercy; and to walk humbly with our God? By living just, we do right to ourselves: By being merciful,

B 2

we

(3) *Psal. iv. 3.*(4) *Exod. xix. 5.*(5) *1 Tim. iv. 8.*(6) *Psal. xci. 14, &c.*(7) *Prov. x. 7.*(8) *Psal. cxii. 6.*(9) *Prov. ix. 17.*

we do right to our Neighbour ; and, by walking humbly with our God, we do right to our eternal Benefactor. These three Articles comprise our whole Duty ——— They make up the light Burden (1) and easy Yoke of our Redeemer. *This is the Love of God, that we keep his Commandments ; and his Commandments are not (2) grievous.*

Piety likewise fills the Soul, with true and solid Joy — a Joy, that arises from a double Spring. The divine Promise fills the Soul with Joy, in believing ; and the Precept administers Joy, in conforming to the Will of God. *I have had (says King David) as great Delight in the Way of thy Testimonies, as in all manner of Riches (3).* So far we may see, that there is a Reward in Piety, as well as for it. Nothing could be a more prevailing Argument to enforce Obedience upon us, than the Benefits arising from such Obedience. It is therefore the Duty and Interest of all Christians, to live obedient to the Divine Laws : And such Obedience is rather a Blessing and Delight, than a Burden or Servitude ; because attended with infinite Good. Christianity (which is perfect Freedom) enjoins no Severities towards ourselves, nor heavy Impositions on others. All the Self-denial it requires, is Abstinence from that only which would hurt. It abounds in Good-will ; delights in good Offices ; — looks chearful, and is chearful. Those are the justest Representations of Christianity, that make it appear beautiful and amiable ; as it always does, when viewed at a proper Point of Sight. Its principal Office is, to beget Purity of

(1) *Matt. xi. 30.* $\chi\rho\iota\varsigma$ is rendered, gracious, *1 Pet. ii. 3.* $\tau\omicron\delta\ \chi\rho\iota\varsigma\tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$, The Bounty of God. *Rom. ii. 4.*

(2) *1 John v. 3.*

(3) *Psal. cxix. Part 2. Verse 6.*

A LECTURE.

v

of Heart; a well-grounded Chearfulness of Spirit; and an exalted, regular Zeal for Divine Truths.

The Gospel has a more rational Rule of private Life, and a surer Support of public Society, not only than all the antient Philosophers and Law-givers could ever contrive, but than all the modern Unbelievers can pretend, by all their Sagacity, and (4) miscellaneous Learning, to invent or discover. Christianity not only teaches, what is reasonable in Theory; but likewise, what is useful in Practice: Nor is it less conducive to the inward Peace of every single Person, than the outward good Order of Society. Wherever the Gospel is received, and established by Law; temporal Improvements come in, and continue with it. Wherever it is taught, and practised in Purity, that Country enjoys proportionably the greatest Prosperity. Christianity teaches Industry, Sobriety, Honesty, Temperance, Integrity, Love, Gratitude, Mercy, Frugality, Charity. It enjoins those Virtues, that make Life comfortable; Friendship inviolable; Society agreeable and useful; and Commerce profitable; and prohibits all those Vices, that bring Poverty on the Earth.

Religion, consider'd as a System of saving Truths, is delivered, and hath its Sanction, from Heaven; its Rewards and Penalties, are all divine: But, as useful and necessary to Society, it has been established by Law, and so is become a main Part of the Civil Constitution. And indeed, well we may ask ——— what should we do without it? Nothing truly great and good, can enter into the Heart of that Man, who is not attach'd to some Principles of Religion; who believes no

B 3

Provi-

(4) A slender Insight into several Sciences, but a right Knowledge of none.

Providence; who neither fears Hell, nor hopes for Heaven. Obedience to all Civil Power, is rooted in the religious Fear of God: It is propagated, preserved, and nourished by Religion. The first Link of Authority is fix'd at the Throne of God. Without a religious Principle, no Men can ever be fit Materials for Society. What Hold can we have on the Consciences of those, who have no Conscience? How can we build on the Principles of such, as have no Principles? Or how can the highest Power upon Earth hope for Respect, where God himself is neglected? Religion is the Centre, which unites; and the Cement, of the several Parts, or Members of the political Body.

Some Prejudices are grounded in Truth, Reason, and Nature; such are the Deferences, which are paid to Religion, Knowledge, Learning, Age, Honesty, and Courage, in all civiliz'd Countries. Others are the pure Effects of particular Constitution; to which is owing the political Existence of many Nations: Such are the Respects, Rights, and Preheminences, ascribed to some Men by their Fellow-Creatures, on Account of their Birth, Title or Fortune; which add nothing of real Worth, either to Mind or Body, and yet frequently cause the most worthless Persons to be respected. But those Prejudices, which are most injurious to Society, are Notions, or Opinions, which the Mind entertains, without knowing the Grounds and Reasons of them; and which are assented to, without Examination. It is necessary therefore, that the Bulk of Mankind should, in all civiliz'd Societies, have their Minds, by timely Instructions, well season'd and furnish'd with proper Notions of Persons and Things; which may influence their Conduct, and

and so far render them useful to the Public. See SPECTATOR, Number 101.

A judicious and impartial Search after Truth, is the most valuable Employment of the human Soul. They, who have the Talents, and will be at the Pains, cannot do better than to engage in that noble Pursuit : But such, as are not qualified by Age or Education ; such, as have neither the Disposition, Leisure, nor Faculties for the pleasing, but arduous Task, must acquiesce in an easy Intelligence, and take it upon the Credit of others.

As for my Part, I reckon it a worthy Undertaking to instruct the Young and Ignorant, and to make them acquainted with their respective Duties, in the various Scenes of Life, which they may pass through ; in order that, by the Divine Assistance, they may make their Calling and Election sure. I shall, with Cheerfulness and Integrity, exert all my Faculties, and take the utmost Care, to instil into your Minds, the Knowledge, the Fear, and the Love of God ; and to instruct you in the Grounds of the Protestant Religion, and the Service of the Reformed Church.

I shall, to the Extent of my Power, make the general Duties of young Christians, familiar and pleasant to you ; by rendering the Explanation of the Church Catechism, easy to your Understanding. By that excellent and plain System (which the Church has provided, and enjoin'd to be learn'd by all her Members) ye are taught the Principles of your Profession ; and all Things, to be believed and practised, in the safe Way to Salvation.

I can charge to nothing, so much as to the Neglect of this Way of Instruction, all false Doctrines, Heresies, Schisms, and Factions — all Ignorance, Pride, Irreligion, Hardness of Heart, and

Contempt of the Scripture. Hence it is, that Men, who have not learn'd the Catechism (and therefore cannot understand the Grounds of their Religion) are, like Ships without Ballast, unsettled in their Principles; tost about with every Wind of Doctrine; and often apply the very Word of God (the great Fountain of Truth) to confirm the greatest, and absurdest Errors: Whereas those, who have acquired a sound Knowledge of the Principles of Christianity, are steady and unmoveable — they hold fast their Integrity and Profession, without wavering; and stand firm against all Innovation, and Superstition.

This Catechism, authoriz'd by the Establish'd Church, is totally supported by the Word of God; and, in its Structure or Composition, it is admirable, for its Wisdom and Simplicity; and teaches all that the Apostles taught. Upon a sedate Review of this Compendium or Abstract of Religion, ye will find more Comfort in one Article of Faith — in one Period of the Lord's Prayer — in one Promise of the Gospel — or in one Contemplation on the Holy Sacraments, than in all the refined and pathetic Composures of Mankind.

As ye advance in Years, and as your Judgment grows more ripe and sound; it may be necessary for you to read the several Explanations of this Catechism, by Mr. *Lewis*; Dr. *Williams* (5); Dr. *Wetenhall* (6); Dr. *Marsh* (7); Dr. *Sherlock* (8); Dr. *Wake* (9); and (1) Dr. *Hammond's* Practical Catechism. It will be impossible for you, to perform your Duty, unless ye first know what it is.

Ye

(5) Bishop of *Chichester*.(6) Bishop of *Kilmore* and *Ardagh*.(7) Bishop of *Dublin*.(8) Dean of *St. Paul's*.(9) Archbishop of *Canterbury*.(1) He wrote learned Annotations on the *New Testament*.

Ye can never go to Heaven, unless ye know the Way.

The Covenant of Grace, which *Jesus Christ* has made between God and Man, is (on his Part) that God will write his Laws in our Hearts; that he will assist and accept our sincere Service; that upon Amendment of Life, he will pardon our Sins past; that he will remove our Infirmities, and heal our Consciences; that he will enlighten our Understandings, and sanctify our Minds; that, in all Circumstances of Life, he will preserve and defend us; and that he will raise us up in the last Day, and give us a glorious Inheritance in his Kingdom (2). And our Part of the Covenant is, *1st*, To resist, abhor, and defy the Devil, and all his Works; to subdue our Passions and Lusts, with Abstinence and Humiliation; to renounce all Pleasures, that lead to Sin — all Pride, Ambition, Covetousness, Lasciviousness, Profaneness, Fraud, Lying, violent Anger, &c. and to mortify, as far as in us lies, all impure Desires and vicious Inclinations, that might either surprize or invade our Hearts. *2dly*, To believe all the Articles of our Religion; for it is our believing them, that gives us a fœderal Right to the Covenant of Grace. *3dly*, With his Help, to live in a constant Course of Piety and Obedience to God's Laws all the Days of our Life. God has promised (3) to reward his faithful Servants; and we have promised (as far as our Weakness and Infirmities will allow us) to depart from Iniquity. The Duties requir'd, are spiritual and sublime — the Promises made, are, temporal Blessings and eternal Happiness.

Such

(2) *Luke* xii. 32. *John* xvii. 3. *Hebr.* viii. 6, 10, 13. x. 16.

(3) *Luke* i. 74, 75. *John* iii 36. *Rom.* viii. 13 2 *Tim.* ii. 19.

Such are the Terms of the Gospel — such is the Covenant of Grace; which the Almighty King of Kings has, in the Richness of his Mercy, ratified and confirm'd under the Great Seal of Heaven. Into this Covenant with God, ye solemnly entered at your Baptism; when, by Reason of your Infancy, the Church requir'd two or three Persons Security, to act in your Stead, and to promise in your Names, that ye should not break it; and this Promise, when ye come of Age, to know the Nature of it, and your Obligation in it, yourselves are bound to perform.

On Account of the Disobedience of our first Parents, all their Posterity (*Christ* only excepted) are born Children of Wrath (4): But at your Baptism, by Water (5) the outward and visible Sign, and by the inward and spiritual Grace, ye were cleansed from all the Defilements of your natural Sin; were then admitted into a (6) State of Salvation; and then ye did obtain the three great Privileges of Christianity: 1st, Ye were made Members of the Church, that spiritual Body, of which *Christ* is the Head (7): 2^{dly}, Ye were made Children of God (8), by Faith in *Jesus Christ*; and 3^{dly}, Inheritors of the Kingdom of (9) God, not by an absolute, but conditional Promise, in case ye lead a Christian Life. The Nature of a Contract necessarily implies a mutual Engagement; so that, if ye live not in Obedience to the Laws of *Christ*, ye must expect to forfeit the Benefits of Christianity.

As every Person (especially born of (1) Christian

(4) *Job* xiv. 4. *Psal.* li. 5. *Rom.* v. 12, 14. *Ephes.* ii. 3.

(5) *Gal.* iii. 26, 27.

(9) *Luke* xii. 32. *Rom.* viii.

(6) *Rom.* i. 16. *Tit.* iii. 4, 5.

16, 17.

(7) *Ephes.* i. 23. v. 23.

(1) *Acts* ii. 39. 1 *Cor.* vii.

(8) *Rom.* viii. 15.

14.

stian Parents) being by Baptism buried with *Christ* in his Death, after a sacramental manner, is made a Partaker of his Death; so is he likewise, of his Resurrection; that he may rise, from Sin unto the Life of Righteousness (2). It appears plain, from the *Mosaic* Dispensation, (3) that the Ceremony of Circumcision was required of Infants, and that their Parents should enter into (4) Covenant with the Lord for them; and it is evident from the Gospel, that Children are (5) capable of a Covenant-Title, to the Blessings of Pardon, Grace, and Salvation, on God's Part; and of being oblig'd by Vow and Promise, on their own; but their actual Faith and Repentance are then necessary, when they come of Age to take their Vow upon themselves.

Confirmation is a Solemnity of great Importance and Efficacy, and far from a bare Matter of Form; as some, through Inattention, the Want of Instruction, Capacity, or Leisure, may incline to suggest.

At his Confirmation every one, publicly and solemnly confirms, in his own Person, the Vow made for him, by his Sureties; and releases them from their Engagement. He then takes his Baptismal Vow upon himself; and, with a deliberate, unreserved Assent, to all the Articles of the Christian Faith, cheerfully embraces it; and renews his Covenant with the Deity.

It must be allowed, that there are many excellent Explanations of the Catechism; which contain and expound, the principal Articles of Religion; and are admirably well adapted to the Instruction of Youth: But the Bible is the Foundation, from which

(2) *Acts* xxvi. 23. *Rom.* vi. 1 *Cor.* xv. 20.

(3) *Gen.* xvii. 14.

(4) *Deut.* xxi. 10, 11, 12.

(5) *Matt.* xix. 14. *xviii.* 3. *1 Pet.* i. 2.

which they are all derived — the Standard, by which all our Conduct is to be measured. The most Learned confess, that Scripture is the best Expofitor of itself.

As ye in the head Classes read before me, for your ordinary *English* Lessons, the sacred History of the Bible; so I think it expedient for you, on *Sundays* and Holy-days, to read at Home those Chapters, which may fix in your Memory, such great Examples as make God's Providence illustrious — either for miraculous Deliverances of good Men, or for punishing notorious Sins. To this Work therefore, (which I originally intended for the Benefit of Youth) I have subjoin'd such a Collection. Suffer me, with great Earnestness, to recommend to you the frequent reading of, and meditating on that holy Volume; and that ye may always peruse it, with a Spirit of Humility and Simplicity of Heart; together with Prayer to the Throne of Grace, that God may be graciously pleased, to fix your Attention; to clear your Reason; to dissolve your Prejudices; and to strengthen your Memories. Ye must also have an ardent Desire, to know the Divine Will; that so, your Souls may be raised to great Views of Heaven, and to a noble Sense of Virtue.

All canonical Scripture is of Divine Authority; and excellently sorted with all necessary Assistances, in the Way of Salvation. The historical Part of the *Old Testament* wonderfully displays the Divine Energy, in creating, preserving, and disposing of all Things. The prophetic Part of it gives glorious Promises of the *Messiah*; which have all been fully compleated. The instructive Part of it is profitable for Doctrine, for Correction, for Reproof, for Comfort, &c. and teaches us many Things,
that

that co-incide with the Precepts of the Gospel, 2 *Tim.* iii. 16, 17.

The Book of Psalms (in which are likewise, many Prophecies, relating to our Saviour) is a Collection of Forms of Prayer, and Praise, and holy Meditations, composed by King *David*, and other Divine Writers, for the Exercise of Devotion, among God's People, especially in Public. This appears, not only from the Titles, and the very Words of many of them; but likewise from the Testimony of King *David*, 1 *Chron.* vi. 31, 32. of King *Solomon*, 2 *Chron.* v. 11, 12, and from the Example of *Ezra* the High Priest, when he undertook to regulate the Worship of God, after the *Israelites* returning from the *Babylonish* Captivity, *Ezra* iii. 10, 11.

Every Chapter in the *New Testament* deserves our Attention; though it would not be prudent in any young Person to read the Revelation of St. *John*, critically, or confidently.

In the Gospels there is a full Account of the Mystery of our Redemption; in which the Life, Death, and Resurrection of our blessed Saviour are recorded. In the Epistles there is a great Variety, of Christian Duties and Instructions, for the Edification of the Church, in useful and religious Conversation.

Take especial Care, when ye first awake, to praise God for bringing you safe to the Beginning of that Day; and pray to him, that he may defend you in the same, with his mighty Power; preserve you from falling into any Sin, or running into any kind of Danger; that he may further you with his most gracious Favour, and continual Help, in all your Undertakings; that in all your Works, begun, continued, and ended in him, ye may glorify
his

his holy Name; and finally, by his Mercy, obtain everlasting Life.

If each of you will spend half an Hour every Evening, retired from all Company, in recollecting your Actions and Conversation that Day, the Errors of every Day past, may be avoided in those that are to follow.

Before ye go to Bed, pray unto God, that he may lighten your Darkness; and, by his great Mercy, defend you from all the Perils and Dangers of the Night. Then commit yourselves to his Protection; for he alone can make you (6) dwell in Safety. Offer up all your Confessions, Petitions, Thanksgivings, and Praises, to the Throne of Grace and Mercy, in the Name, for the Sake, and through the Merits, of *Jesus Christ* our Lord; and always conclude with that perfect and comprehensive Prayer, which, in Compassion to our Infirmities, he has taught and commanded us to use, *Our Father, which art, &c.*

Than Prayer and Invocation, no Duty can be more natural and necessary; more natural, as it expresses our great Reverence of the Divine Majesty, and our internal Propensity, to make known our Wants ——— more necessary, because our whole Dependance is, on the constant Returns of God's Power and Goodness; from whom we receive every Comfort, and Mercy we enjoy.

The Obligations on us for Prayer to God, are as great, and as numerous, as our Necessities. God is the Lord of Life and Death, and of all Things, to them pertaining; as Youth, Strength, and Health; Age, Weakness, and Sickness. When any Pain or Disorder of Body seizes one of you; neither the best prepar'd Medicines, nor the dearest Friends

(6) *Levit. xxv. 18, 19. xxvi. 5. Deut. xii. 10. Psal. iv. 8.*

Friends upon Earth, have any Power to remove your Illness. God alone can do this: Therefore let your whole Dependance be upon him; your humble Confidence reposed in him; and all your Enjoyments of Life resigned to him.

Prayer, in general, is a Duty, so well pleasing to the Deity; that he has appointed it to be the Means, whereby we may obtain of him, all the good Things, we can either want or desire. He has also promised, to grant all the reasonable Requests, that we make to him, in the Name of *Christ*, and with a stedfast, lively Faith in his Merits and Doctrine (7). If then the Prayers of single Persons, be so prevalent; much more so must those be, which are offered up by several, met together for that Purpose, in the House of God.

Our Saviour's commanding us, to pray privately in our Closets, and not in public, to be seen of Men, is so far from excluding the Necessity of public Devotions; that there he only directs us, how to perform them right, and not to make Applause or secular Interest, the End of our public Prayers; as the Hypocrites did, when they prayed in the Corners of the Streets, and disfigur'd their Faces.

As our Prayers, both (8) public and private, are commanded by equal Authority, and equal Force; and were ordain'd, not for our own, but for the Honour and Glory of the Deity; so they ought

(7) *Matt. vii. 7. xxi. 22. Mark xi. 24. Luke xi. 9. John xvi. 23. 1 John iii. 22. and v. 14.*

(8) Obligations for	{	Private Prayer	{	<i>Matt. vi. 6.</i> Compare this with 2 <i>Kings</i> iv. 33.
		Public Prayer		<i>Isaiab lvi. 7. Mic. iv. 1. Matt. xxi. 13. Mark xi. 17. Luke xix. 46.</i>

ought to proceed from a true Sense of Duty — from Love and Gratitude; and not from a Desire to be seen of Men. Ye may be well assured, that God never accepts of any Services, but such as are performed, out of Obedience to his Laws, and a sincere Regard to the Honour of his Name. Besides, if in our public Devotions, we act with the same Simplicity of Heart, and Integrity of Mind, as in private; our public Prayers contribute much more to the Glory of the Deity, than our private can. In public we are seen of many (tho' Ostentation must not be the End of our Meeting) admiring the Divine Power; acknowledging his Goodness; imploring his Mercy; and praising his holy Name.

Here I am naturally led to press it to you, constantly to attend the Public Service of the Church, on *Sundays*, Holy-days, and at other appointed Times. For your Neglect of this, I shall accept of no Excuse, but Sickness, or some extraordinary Affair. However, tho' ye are placed under a Necessity of going to Church, by the Discipline of this School, being situate within such a convenient Distance of it; yet I would have you frequent the Public Worship of God, through a Principle of Conscience and Duty.

I farther expect, that every Scholar of mine shall behave with Decency, Reverence, and Devotion in the House of God; that ye shall answer the Responses, with an audible Voice, distinct and solemn; that ye shall bow at the Name of *Jesus Christ* in the Creeds, with your Faces to the East, not on Account of the Altar standing there, but because the Son of Man (as our Saviour frequently styles himself) is expected to come from the East, in Power and great Glory, attended by all the Host of his Kingdom, to judge his People in Righteousness.

ousness. I likewise desire you may (1) kneel, all the time of Prayer; stand, while the Psalms are either read or sung — while the Minister is reading the Gospel of our Lord, or giving out his Text; that ye may sit in Sermon-time, preserving Silence and Attention; and that ye may observe all other Gestures and Ceremonies, in the Time of Divine Service, that are ordered by the Church (2) for Decency sake; as I shall gradually direct and instruct you. Before I close this Lecture, I shall offer to your Attention, a few cursory Precepts; the Observation of which, will be of Service to you, in the common Passages of every Day.

Honour, (3) love, and cherish your Parents. Take Pleasure in seeing them pleased. Ask their Blessing, every Morning and Night. Obey them with Chearfulness, and Humility. Help them, as far as ye are able; and the Lord will bless you, with a long and comfortable Inheritance. The fifth Commandment assures you, that great and lasting Blessings are the Reward of the Dutiful.

Be subject to all those, who have any Authority over you; to the King (4); to the Clergy (5); to the Magistracy (6); and to your Master (7). Be courteous to every Person; but never purchase the Character of complaisant, at the Expence of your Sincerity. Be affectionate to your Relations, Equals, and School-Fellows. Be civil to your Inferiors; ready to serve the Poor; fond of shewing the Way to any Place, when a Stranger asks you; and, upon
c all

(1) King David exhorts us, to pray kneeling (*Psal. xcvi. 6.*) And this was the Posture, which our Saviour chose, *Luke xxii.*

41 (2) *1 Cor. xiv. 40.* (3) *Exod. xx. 12. Lev. xix. 3.* *Matt. xv. 4. Ephes. vi. 1. 1 Tim. v. 4.*

(4) *Rom. xiii. 1.* (5) *1 Tim. v. 17. Heb. xiii. 7.*

(6) *Tit. iii. 1.*

(7) *Ephes. vi. 5, 6. Tit. ii. 9, 10. 1 Pet. ii. 18.*

all Occasions, be good-natured to all People, when ye can be so, without infringing your Duty or Virtue. Half the Miseries of Human Life, might be alleviated, if Men would take Pleasure in mutual Offices of Good-nature, Compassion, Benevolence, and Humanity. Even in Conversation, Good-nature is a most agreeable Quality: It sheweth Virtue, in the fairest Light; takes off, in some measure, from the Deformity of Vice; and even makes Folly and Impertinence supportable. It is observ'd, that Good-nature is generally born with us; and that it is one of the Blessings of a happy Constitution; which Education may improve, but not produce. Good-nature fills the Soul with great Ideas, and a general Benevolence to all Mankind; and shews itself amiable, to Friends and Enemies; Servants and Dependants; to the Guilty and Distressed.

In the next place, let me recommend Good-sense, to your eager Pursuit. It is justly remark'd, that Wit and Good-sense are quite different, both in Nature and Consequences. Wit is a very rare and valuable Accomplishment, but it is the Child of the Imagination only: Whereas Good-sense proceeds from the Judgment; and always acts upon cool, and reasonable Deliberation. The former, like a Flash of Lightning, may be beautiful and mischievous together; but the latter, like the Sun, diffuses a genial Warmth and Utility over all our Conduct. A Man of Wit may be most entertaining for the Time; but the Man of Good-sense will be most esteem'd in the End. The first is an agreeable Acquaintance on the Road; the other an inestimable Companion for Life.

Always preserve a Disposition to tell the Truth; and, tho' it is not to be told at all times; yet,
when

when it is not convenient to tell the whole Truth, never darken it, even with the Shade of a Lye, but rather be silent. A Lye is so universally condemn'd — so publicly despised, as a most scandalous Practice; that to give another the Lye, is look'd upon as a great Violation of Good-manners, and of the Point of Honour (1). Utility and Truth are (2) not to be divided; the general Good of Mankind being the Rule, or Measure of moral Truth. This makes it an unexceptionable Maxim, that Truth can never be exhibited with too much Plainness.

Gratitude is a Virtue of the first Rank, in social Life; and its opposite Vice is said to be worse than the Sin of Witchcraft. In short, of all the Shapes that Hell-bred Vice appears in, its most detested Form is Ingratitude.

Be exactly just to every one, you either deal with, or play with; and be always punctual to Promises, and School-Hours.

Love Cleanliness: Always be fond of rising early; for the Practice of sitting up late, impairs both the Constitution and Intellect.

Be constantly upon your Guard, to preserve Good-humour. It is the Duty of every Man, that would be true to himself, to obtain, if possible, a Disposition to be pleased; and to place himself in a continual Aptitude for the Satisfaction of his Being. Mutual Good-humour is the Dress, which all People ought to appear in, wherever they meet; for it seasons every Occurrence of Life, in such a manner, as agreeably fills up all the Parts of Time, and suffers none to be lost, or to hang heavy. That Conversation must be delicate, when every Person talked of, is represented by one, who has no Ill-

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will;

(1) *Spec.* N^o. 105.(2) See *Alciphron Dial.* §. 16.

will; and when every thing mentioned, is described by one, who is apt to set it in the best Light. It is a Degree (says the *Spectator* in his hundredth Number) towards the Life of Angels, when we enjoy Conversation, wherein there is nothing presented, but in its Excellence.

With strict Observance avoid, all Churlishness, Frowardness, Peevishness, affected Delicacy, violent Anger, Revenge, Malice, Quarrelling, Detraction, rash Censure, and Deceitfulness; all idle and loose Discourse; all Lewdness and Uncleaness; cursing and swearing; all reproachful and bitter Words; and shun, as ye would Toads and Wasps, all that ye know to be guilty of such Vices.

Be not apt to tell Tales one of another, unless it be of such, as have committed those, or some other great Crimes: But always keep up a Friendship, and Harmony among yourselves.

Salute, with your Hats, Ladies and Gentlemen, as you pass by them, unless it be in Cities or Crowds; where such Ceremonies would be troublesome and unpolite, if paid to Strangers.

At the Hours of leaving School, make no offensive Noise at your Play; but be modest in your Diversions, as they ought to be innocent. Loiter not about the Streets; but ye, that can conveniently do it, go directly Home. Then ye may ask Leave from your Parents, or those, with whom ye lodge, before you go to play. They are better Judges, in what Hours or Company, ye should unbend your Minds from Business, than ye can possibly be for yourselves.

While ye continue in this School, never imagine yourselves to be from under my Care; because I shall always demand of you (as I may think it convenient) a particular Account of your Behaviour,

viour, during your Absence from me; and shall, proportionably to your Deserts, take Notice of your Conduct, and deal with you accordingly.

The less ye merit Correction, or School Discipline, the greater Pleasure your Improvements will afford me; and ye may be well assured, that whatever Chastisement ye receive in this Place, is principally design'd to do you Good — to create in your Minds, a disliking to Idleness, Disobedience, and Folly; and to make you afraid of the Punishment, due to them.

As long as ye remain under such Advice, and in Subjection to your Parents and Master, ye have nothing to fear — nothing to detain, or frighten you from School. Ye will come with Pleasure, and return with Joy. Your Tasks shall be easy; and as justly proportion'd to your Age and Capacity, as I can make them. Ye shall have all reasonable Liberty allowed you, and shall meet with Encouragement, whenever ye deserve it.

The Practice of the Rules laid down; the Inferences, to be drawn from the Examples of good and wicked Men; and the Compendium of Sacred History, together with the moral Digressions that run through the whole Work, selected under this Cover, may be of Service to you, in your Passage through the various Scenes and Accidents of this World; and ripen your Faculties for the Enjoyment of eternal Bliss.

By observing them, ye will grow daily in Grace and Knowledge; ye will become dear unto God, agreeable to yourselves, useful to others, and a Credit to me. The Deity will crown our united Endeavours, with desirable Success, and bless our studious Labours. He will make them light and easy to us, and prosper all our Undertakings. He will quicken

quicken our Thirst for Knowledge, and open his Stores of Wisdom to us. He will ripen our Desires for sacred Truth; and confirm us in it, by his holy Word. He will lead us in the Paths of Understanding; and teach us all his Statutes — that we may live.

Thus will our Duty become habitual, pleasant, and profitable to us. Thus will our School grow in favour with God, and Reputation with our Neighbours.

Divine Goodness, I trust, will bless these my Endeavours; and crown them with the desired Effect, to the Glory of his most holy Name.

Accept, I beseech thee, what is thine, the Effect of thy Grace and Wisdom; and pardon, O Lord, what is mine, the Weakness of depraved Nature!





THE
CANONICAL BOOKS
OF THE
HOLY BIBLE,
And by whom written.

BOOKS.	WRITERS.
Genesis -----	BY Moses, the Son of Amram, the Son of Levi.
Exodus	{ By the same; about 800 Years after the Flood.
Leviticus	
Numbers	
Deuteronomy	
Joshua ---	{ By Joshua, and Eleazer the High Priest.
Judges	{ By the Prophet Samuel.
Ruth	
1 Samuel	{ By the Prophets, Samuel, Nathan and Gad.
2 Samuel	
1 Kings	{ By Nathan, Abiath the Shilohite, the Prophets Iddo, Jehu, and Semei.
2 Kings	

BOOKS.

BOOKS.

WRITERS.

1 *Chronicles* }
2 *Chronicles* } By *Iddo*, and *Semeia*.

Ezra or }
Esdra } By *Ezra* the High Priest.

Nehemiah, or } By the same *Ezra*; wherefore in
2d Book of } the *Hebrew* they are put both
Esdra } together.

Hester or } By *Chasuerus* the Chronologer;
Esther, } who abstracted it, out of the Re-
cords of the *Medes* and *Persians*.

Job } The Penman is not exactly known :
But *Job* was related to the Line
of *Abraham*, and out-lived *Mo-*
ses; for he lived 140 Years after
his Temptation.

The } By *Moses*, *David*, *Asaph*, &c. and
Psalms } all collected by *Esdra*.

Proverbs, }
Ecclesiastes } By *Solomon*, after his Conversion.
Canticles }

Isaiah By *Isaiah*, the Son of *Amos*.

Jeremiah By *Jeremiah*, Son to *Hilkiah*.

Ezekiel By *Ezekiel*, a Priest in *Babylon*.

Daniel By *Daniel*, a Captive in *Babylon*.

BOOKS.

BOOKS.

WRITERS.

Hosea By *Hosea*.

Joel By *Joel*.

Amos { A common Shepherd, who prophesied at the same Time with *Joel*.

Obadiab He prophesied against *Edom*.

Jonah By *Jonah*.

Nabum By *Nabum*.

Habakkuk He prophesied about the same Time.

Zephaniab By *Zephaniab*.

Haggai,
Zachariah,
Malachi { By the Prophets, from whom they are named. They wrote about the same Time; and were appointed, after the Captivity, to comfort the People.

The Books of the Apocrypha (in every one of which, there is either false History or false Doctrine) are read by the Church for Example of Life, and Instruction of Manners; but the Church does not apply them to establish any Doctrine.

St. Matthew { Wrote the Gospel eight Years after *Christ's* Ascension.

BOOKS.

WRITERS.

St. Mark Wrote his, ten Years after it.

St. Luke } Wrote his and the *Acts of the Apostles* at Rome, in the Time of St. Paul's Imprisonment there, about the Year 67.

St. John } Wrote the Gospel at *Ephesus*, thirty two Years after *Christ's* Ascension.

Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Timothy, Titus, Philemon, Hebrews, } All by St. Paul.

The Epistle of James } By St. James, the Son of *Alpheus*, the Brother of *Jude*; called also the Brother of our Lord.

St. Peter. St. Peter wrote two Epistles.

St. John, } The Son of *Zebedee*, wrote three Epistles.

St. Jude, } One of the twelve Apostles, wrote one.

St. John The Evangelist wrote the Revelations.



A
T A B L E

OF THE

*Principal Officers and Conditions
of Men, mentioned in Scrip-
ture.*

Apostles or Disciples, **T**H E twelve chosen Disciples, or Missionaries of our blessed Lord.

Bishops, { Successors of the Apostles, in the Government of the Church.

*Centurians
Children of
the Prophets,* } Captains of an hundred Men. Their Disciples or Scholars.

Deacons { The lowest Order of the Clergy, chosen by the Apostles (as Supernumeraries) to take Care of the Poor, to visit the Sick, to preach, and do all other ministerial Offices ; except pronouncing Absolution on Condition of Faith and Repentance, and administering the Bread in the Eucharist.

Epicureans,

Epicureans, Who placed all Happiness in Pleasure.

Elders, Senators: The Seventy or *Sanhedrim*.

Gentiles, Strangers to the *Jewish* Law; Heathens.

Gaulonites or *Gallileans*, { Who pretended it unlawful to obey
an Heathen Magistrate.

Gnosticks { Taught that Men, let their Practice
be ever so vicious, should be saved
by their Knowledge and Faith.

High Priests, { Who only might enter the Holy of
Holies.

*An Hebrew
of Hebrews.* { St. *Paul* stiled himself a *Hebrew* of
Hebrews; because he was an *Is-
raelite* by original Extraction, his
Parents being of the antient Stock
of the *Jews*.

Herodians, { Who shaped their Religion to the
Times; and particularly flatter'd
Herod.

Israelites, *Hebrews*; Descendants from *Jacob*.

Judges, { Temporary Supreme Governors,
immediately appointed by God,
over the Children of *Israel*.

Kings, { Either of the whole Nation, or af-
ter the Reign of *Rehoboam*, of
Judah or *Israel*.

Levites,

Levites, { Of the Tribe of *Levi*, but not of *Aaron's* Family. Of these were three Orders, *Gershonites*, *Cobabites*, *Merarites*; several Sons of *Levi*.

Libertines, { Freed Men of *Rome*; who being *Jews* or *Profelytes*, had a Synagogue or Oratory for themselves

Maccabees, { Successors of *Judas Maccabeus*; High Priests, presiding with Kingly Power.

Netbinians, { Inferior Servants to the Priests and *Levites* (not of their Tribe) to draw Water and to cleave Wood.

Nicolaitans, { Disciples of *Nicholas*, one of the first seven Deacons, who taught the Community of Wives.

Nazarites, { Who, under a Vow, abstained from Wine.

Nazareens, Jews, professing Christianity.

Officers. Provosts, Sheriffs, or Executioners.

Presidents, { Governors, sent from *Rome*, with Imperial Power.

Proconsuls, Deputies of Provinces.

Publicans, Tax-Gatherers.

Priests,

Among the *Jews*, Levites of the Sons of *Aaron*, divided into 24 Ranks; each Rank serving weekly in the Temple.

Priests,

Among Christians, that Order of the ordain'd Clergy, who were authoriz'd to administer the Sacrament in both kinds; to pronounce Absolution, upon the Terms of Faith and Repentance; and had certain Parishes or Districts committed to their Charge.

Prophets,

In antient Times called Seers; who foretold future Events, and denounced God's Judgments.

Pharisees,

Certain Puritans; who, upon the Opinion of their own Godliness, despised all others, and separated themselves from them.

Rabbies, Doctors, or Teachers of *Israel*.

Sadducees,

Who denied the Resurrection of the Dead; Angels, and Spirits.

Samaritans,

Mongrel Professors, partly Heathens and partly *Jews*; the Offspring of the *Assyrians*, sent to *Samaria*.

Scribes, Writers and Expounders of the Law.

Stoicks,

Stoicks, { Who denied the Liberty of the Will; and pretended all Events determined by fatal Necessity.

Simon Magus { Author of the *Gnostic* Heresy, *Acts* ch. viii.

Tetrarchs, { Who had Kingly Power in four Provinces.

Wise-men, { Called so, in Imitation of the Eastern Magi, or Gentile Philosophers.

Zelots. { *Sicarii*, or Murderers; who, under the Pretence of the Law, thought themselves authoriz'd to commit any Outrage. They were a distinct Sect of *Pharisees* among the *Jews*, who were zealous Asserters of the Honour of the Law, and Strictness and Purity of Religion; and, in Imitation of *Phineas*, (*Numb.* xxv.) who in a zealous Passion slew *Zimri* and *Cosbi*, they assumed to themselves the Liberty to execute Capital Punishments, without waiting for the Formality of the Law.

REFERENCES



A SHORT
H I S T O R Y
OF THE
State of Man,

With Regard to
RELIGION and MORALS;
FROM THE
*Creation, to the present State of the
Reformed Church.*



MOSES, the only Historian, whose
Accounts are liable to no Exception;
(a) (that inspired Writer, who has
taught us more in his first Chapter of
Genesis, concerning the Creation of
the World, than all the Philoso-
phers and Interpreters of Nature) declares three
B Things

(a) Datur Antiquitati hæc aliæ unicuique venia, ut miscenda
ficta veris primordia sua augustiora faciant.

Things to be principally consider'd in his Book of *Genesis*. 1st, That the World, and all Things therein, were created by God; and that, tho' Man fell wilfully from him by Disobedience, yet he, for his Mercies sake, restored him to Life, and confirmed him in it, by a Promise of *Christ* to come; by whom he should overcome *Satan*, Death, and Hell: 2^{dly}, That the Divine Justice was so provoked, by the increasing Wickedness of Mankind, as at length to destroy the whole World: And 3^{dly}, That, by the Examples of *Abraham*, *Isaac*, *Jacob*, and the other Patriarchs, we are assured, that his Mercy shall never fail them, who believe on him, and obey his Commands.

From Everlasting to Everlasting, there was and will be, one true and only God; uncreate; infinite in all Perfection; fixt on the Throne of Majesty, Power, Honour, Dominion, Holiness, and Glory. His own infallible Word has declared it to us, that he is a pure Spirit; uncompounded of Parts; indivisible, immense, inaccessible — who is contained in no Place; and yet fills every Place with his Presence.

If we take a general Survey of the Works of Nature — if we inspect, with Attention, into the material World (by which I mean that System of Bodies, into which the Author of Nature has so curiously wrought the Mass of dead Matter; with the several Relations, that those Bodies bear to one another) and sedately contemplate the Regularity and Order of all the Operations, that are carried on in it — we shall find, that they are contrived by a Wisdom, and operate by Ways, infinitely surpassing our Faculties to discover, or our Capacities to conceive: So that we are under a Necessity to have Recourse to somewhat beyond bare Matter,

Matter, and its Motions, in the Explication of it; of which not one (*a*) Appearance can be resolved by the natural Operations of Matter, or any other Laws of Motion; but the positive Will of a superior Being, so ordering it.

Tho' neither Men nor Angels can form an adequate Idea of God, as he is in himself; yet that there is such a Being, which governs and presides over the Universe, is a Perswasion, that has fix'd so deep a Root (notwithstanding the World is subdivided into different Conceits about his Existence) that by all Sorts, as well as all Ages of Men, it has been universally received and believed. This is a sacred Truth, that requires neither the Authority of the Scriptures, nor the Sagacity of Philosophers to establish it. There is something in the very Nature of Man, that intimates it to him; and the natural Order of Things requires such a Being: So that whoever denies it, is not only a Rebel to the Dictates of his Reason, and the Convictions of his own Conscience; but must have brought his Mind to digest any Absurdity.

As the System of Natural Religion consists in the Knowledge of the Nature, and Attributes of the Deity, and in the Conformity of our Actions to his Pleasure; so we must take great Care, not to admit the least Imperfection into any Notion or Idea we form of his Nature, and to frame all our Conceptions of him, in such a manner, as to shew that we do not presume, to penetrate into his Essence, or to define him, as he is in himself; but to testify, our Admiration of him, — our Humiliation, and chearful Obedience to him (*b*). Such an

B 2

Enquiry

(*a*) Phenomenon.

(*b*) See a Letter of Genteel and Moral Advice to a young Lady, &c. Page 19; publish'd by me, in the Year 1740.

Enquiry as this, is apt to raise in our Minds, Reverence of his Majesty, Mindfulness of his Presence, Fear of his Judgments, Love of his Mercies, Confidence in his Promises, and Submission to his Will. It imprints upon the Soul a perpetual Awe of a Being, so great and powerful — it tends effectually to mortify in us, all Pride, Levity, Self-confidence, and Arrogancy; and to quicken our Desires, of being united, to the Author and Possessor of infinite Happiness.

Our Divine Original is in Scripture called, God; the Lord God; the Lord of Hosts; Jehovah; I am; Alpha and Omega; the First and the Last; and Elohim. The last nearly concerns the Salvation of Man; as signifying Adjuration, or binding by Covenant.

The Word God is a Term, denoting the first Cause, from whom all other Beings derive theirs, and whose absolute Dominion is over all his Creatures; for God is a relative Word. To this that Scripture co-incides, wherein he is called *πάσις* — *The Almighty King of the Universe* (Rom. i. 20.) which I take to be the precise Meaning of that Word.

The Deity, as he thus comprehends, within himself, infinite Perfection — the Beginning, the End, and the Middle of all Things and Times, incessantly exerts his Energy throughout the whole Creation; and never ceases to influence, by Instinct, the Light of Nature, Reason, his Holy Spirit, and by his declared Will.

By Revealed Religion we are taught, to believe in, and to worship, one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. It teaches us, that in the Deity or Godhead, there are three Persons, the Father,
ther,

ther, the Son, and the Holy Ghost; that in this Trinity none is before or after the other, none is greater or less than the other; that they are all co-eternal together, and co-equal; and that the whole three Persons, are but one, true, and living God, blessed for ever.

From the Apostles' Creed being divided into three Parts, we are to observe (1st,) (a) a Distinction of Persons; (2dly,) A Sameness, or Identity (b) of Nature; *the Father is God; the Son is God; and the Holy Ghost is God*; and (3dly,) a Diversity of Offices or Operations (c); *the Father creates, the Son redeems, and the Holy Ghost sanctifies*. The Works of the Trinity, out of itself, are not divided. Whatever one Person does, the others do: The second and third Persons cannot do, what the first cannot do: Therefore the second and third are equal to the first. Tho' some Works (to denote the Order of the Trinity's Operations) are most ordinarily ascribed to each Person; yet they are not so ascribed to any one Person, but that other Scriptures justify the Co-operation of all the three Persons. These Things are done in a secret manner; which we cannot understand, but must believe. We are not here to expect a Description, adequate or commensurate to the Thing itself, because our Capacities are not extensive enough, either to give or receive such a Description. All that is necessary, with respect to the Mysteries of Religion, is to believe them upon Divine Testimony; it being more agreeable to our finite Abilities, to be contented with an easy Intelligence of Incomprehensibles, than to search into Things, that are above our

B 3 Strength.

(a) *Matt. xxviii. 19, 2 Cor. xiii. 14.*

(b) *1 John v. 7.*

(c) *1 Cor. xii. 4, 5, 6.*

Strength. The impertinent Labour of penetrating into the absolute Constitution of God, and the manner of his Existence and Conduct, has so dazzled the Eyes of some, that they see that which is not; and has so blinded others, that they can't see that which is. Such (a) Knowledge is too wonderful for us; it is high ---- we cannot attain unto it. (b) We should not be wise in our own Conceits: We ought not (c) to exercise ourselves in great Matters; or in Things too high for us. The Wisdom, whereby the Deity sees and knows all Things ——— the Power, by which he does all Things, is what we cannot sufficiently admire, much less comprehend. Nor can the Difficulty of knowing Divine Mysteries, be any reasonable Prejudice to our Belief of them, when we have God's infinite Power in our Thoughts.

With great Humility I offer that, tho' clear and distinct Ideas are, according to the Rules of Philosophy, the Foundation of all our Knowledge and Assent, yet Logic does not say, that we must give our Assent to nothing, but what we have clear and distinct Ideas of; for, as the clear Conceptions we have of some Things, give us a confused Knowledge of others; so, upon account of those Things, whereof we have clear and distinct Ideas, we firmly believe, the Existence of Things, whereof we have none. There can be no Necessity for having a clear and distinct Idea of what we believe; since Evidence is not the only Ground of Perswasion: For, in respect of all Things, that are not suited to our Capacities, Authority must be the Ground and Foundation of it. I therefore humbly apprehend,
that

(a) *Psal.* cxxxix. 6.

(b) *Prov.* iii. 7. *Rom.* xii. 16.

(c) *Psal.* cxxxi. 1, 2.

that God's Revelation of this Mystery, is sufficient for our Belief of it; without encroaching upon those Parts of it, which his infinite Wisdom has reserved to himself.

Where, in Mysteries of our Religion, our Knowledge ends; there, our Faith should proceed alone: And, tho' we cannot attain to proper or immediate Ideas of Divine Mysteries, yet there is not one, throughout the whole Book of Life, whereto our Assent is not founded upon clear and distinct Ideas.

It is from those Things in this World, whereof we have clear and distinct Ideas ; that we frame to ourselves, Conceptions of another World. Thus we find, that an attentive Reflection on what we perceive in ourselves, carries us to the most lively Ideas, we can form of our Divine Original: For, as what God is pleased to reveal to us, is not done by giving us new Faculties, but by adapting his Revelation to those, which we already have, I mean, our Senses and our Reason ; so, it is plain, such Notions, Words, and Ideas, must be made Use of, as fall within their proper Sphere.

In the Beginning of Time, the great First, or Original Being, out of (a) Nothing created a dark, immense,

(a) In Scripture the Word Nothing is taken different Ways; 1st, Privately, as (1 Cor. viii. 4.) an Idol is nothing, that is, it has no Divinity in it; so again, Circumcision is nothing, that is, it has no Efficacy in it, since the abolishing of it (1 Cor. vii. 9.); 2^{dly}, A Thing is nothing in Comparison; as (Isa. xlviii.) all the World is nothing before him, that is, being compared with him; 3^{dly}, Nothing is really so, negatively or simply; there was no Fruit on the Fig-tree (Mark xi. 13.). When we say that God made the World of nothing, it is absolutely meant in the last Sense. When God thus made the World of nothing, simply;

immense, and confused Heap of Matter (by the Learned called (*a*) the Chaos) of which he made the Heavens, and all the Host thereof; the Light, the Earth, the Firmament, the Seas, the Sun, the Moon and the Stars; and all Things, visible and invisible; animate and inanimate, that are contained therein. He divided the Light from the Darkness, and the Earth from the Waters.

After his Wisdom had formed the Earth into a solid Body, he poured into its Bosom, Rivers and Springs; and wonderfully interspers'd them throughout all its Parts. He made it fruitful, in Grain and Seed of every kind; in all Plants and Flowers, Herbs and Trees: And saw that all was very good. He gave Light and Heat to all the Heavenly Bodies; and put them all in Motion. He digested the Elements, into their established Order; and fixed Laws and Regulations to Times and Seasons. These Things did the adorable Providence of the Almighty, prepare for the Use, Comfort, Entertainment and Delight of a new Creature, which had not yet a Being.

We are to observe, that all Creatures must be, *1st*, in the Cause, as the Rose in Winter is in the Root; *2^{dly}*, in the Mind, by Representation; and, *3^{dly}*,

simply; he proceeded, *1st*, From the Negative, to the Habit; *2^{dly}*, From a total Privation, to the Habit, when he made Light to shine out of Darkness; and *3^{dly}*, From a partial Privation, to the Habit, when he made the Day to succeed the Night.

(*a*) Chaos (explicante Hesiodo) immensum erat illud, infinitum, ac ineffabile Glomus, universarum rerum Materia, Cæli Terræque, ac omnium Elementorum permixtum atque confusum Elementum; quod (juxta Ethnicorum concepta) in suas Species primitus distributum fuit, ita ut levissima corpora, Stellæ et Igneus Æther, supremum locum; ab illis, infra Aer lucidus proximior sibi sedem vendicavit; gravissima autem, Terra et Aquæ, in imam partem subsederint.

3dly, by real existing. Thus all Creatures, animate and inanimate, were with God before the Creation, as in the Cause; and were likewise with him before the Creation, in his Understanding (*Psal. cxxxix. 16.*) but they had not a real Existence with God, as after, when they were created. Tho' all Creatures are, by way of Excellency, in God; yet in themselves they have all, and each of them, a finite Being.

Our Author introduces his Sacred History, with a solemn Assertion, that, in the Beginning, God created the Heaven (*a*) and the Earth. This is followed, by a particular Account of the Order and Manner, of the Formation of all that was created, till the whole Work was perfected: After which God was pleased to rest on the seventh Day.

On the first Day of the Creation, the Spirit of God moved upon the Face of the Waters (*b*) — upon the fluid Matter, and separated the Parts, it consisted of, from one another. So God created the Light, and divided the Light from the Darkness.

On the second Day, God made the Firmament, a vast Expansion between Heaven and Earth, capable of supporting Clouds and Water.

On the third Day, God caused the Waters to be drawn off from the Earth; and to be gathered together in one Place. Thus were the Seas and the Earth created. Then God caused the Earth to produce

(*a*) That is, the planetary Worlds; and not the empyreal Heaven — the Throne of Divine Majesty, and Residence of his Celestial Attendants.

(*b*) Some of the antient Fathers observe, that in the Creation, the first Blessing was given to the Waters, as a Type of Baptism.

produce Grass, all manner of Herbs, Trees, and Fruits.

On the fourth Day, were the Sun and the Moon created ; and to the Stars were given their proper Places.

On the fifth Day, out of the Waters, God created all the Fishes of the Sea, and the Fowls of the Air.

On the sixth Day, out of the Earth God created all other living Creatures ; Beasts and Cattle ; Reptiles and Insects ; every Thing that creepeth upon the Earth ; and last of all he created Man and Woman.

This is the Substance of what, our sacred Author has said, concerning the Creation ; which is the most antient Account we have of it ; tho' he wrote above 2370 Years after it.

According to Bishop *Usher's* Chronology (which is generally allowed to be the most exact) God began the Creation, on the Evening before the 23^d of *October*, in the 710th Year of the *Julian* Period.

As the great Original of Nature, is an uncreate, eternal Existence, independent of all his Creatures ; and, in the strictest and most absolute Sense, is placed beyond any Increase of Glory, Power, Majesty, or Happiness ; he could not possibly have any other Motive to create Mankind, but an unchangeable Disposition to extend Happiness, to intelligent Beings. This was surely the Design of God's communicative Goodness, in creating the rational World ; that Mankind should do him Honour and Service, and receive from him, infinite and eternal Happiness. *David's* Psalm of Praise (a) is a most sublime Evidence of this.

In

(a) This is the Title of the cxlvth Psalm in the *Hebrews* ; which has induc'd several to conjecture, that the whole Book of Psalms,

In the sixth Day of this great Work, when the rest of the Creation was perfected, the Divine Author of our Being (as it were in a Consultation with the other two Persons of the blessed Trinity) undertook to make Man, to be the principal, and governing Inhabitant of this World; saying, *Let us make Man (b)*.

And the Lord God formed Man, of the Dust of the Ground; very possibly that, from the Incongruity of the Matter, we might judge of the Difficulty in putting together so curious a Fabric, as a Man's Body; and learn from thence to attribute the Glory of the Performance to God alone, and to adore his infinite Wisdom and Power; both which are very conspicuous in this Part of Creation, and that several Ways ——— 1st, In creating Man of such base Matter, in order to humble him (c); 2^{dly}, In making Earth his Habitation, who had an Earthly Body; and 3^{dly}, His Power is manifested, in changing that vile Body (d) into a spiritual Body, and making it immortal (e).

Divine Wisdom is wonderfully display'd, in the Texture, and Distribution of the several Members and Organs of a Man's Body. The radical Mem-
bers

Psalms had its Name from this. It is farther observed, that every Verse of it begins with a particular Letter of the *Hebrew* Alphabet, only *Nun* is wanting.

(b) *Gen.* i. 26. and *iii.* 22. From this may be drawn, Arguments of great Weight, to prove the Plurality of Persons in the Trinity, in Unity of Substance, and Equality of Power.

(c) *Acts* xii. 23.

(d) *1 Cor.* ch. xv.

(e) A Thing is said to be immortal, four ways; 1st, Essentially, as God alone; 2^{dly}, By Creation, as the Angels, and the Souls of Men; 3^{dly}, By Condition, as *Adam's* Body, if he had not fallen; and 4^{thly}, by the Resurrection, as our Bodies and the new Heavens shall endure for ever after the Resurrection.

bers are, the Liver, the Heart, and the Brain ; and in these are placed, the natural, vital, and animal Spirits. The Arteries convey the natural Spirits from the Heart ; the Veins convey the vital Spirits from the Liver ; and the Nerves convey the animal Spirits from the Brain (*a*). The others may be called the serving Members ; because they all move, as they receive Information from the Senses, and so help one another. As the Eye rules the whole Body ; so the Legs and Feet support — the Arms and Hands defend and provide for it. The Sympathy of the Members, is likewise very wonderful : If one be in Pain, all the rest are grieved : If one be deficient, another supplies its Place.

Eternal Wisdom has taken Care, to fortify every Man, in Proportion to the Purposes, he made him for ; and has given that Man, whom he has endowed with the smallest Intellect, a sufficient Certainty, that a Power, far exceeding human Knowledge, is exerted in the Support, even of his own Body ; the most superficial Survey of which, must produce Amazement in the lowest Capacity.

But those, who have arrived at the happy Perfection of Anatomy, and can discover the Usefulness and Harmony of all the Parts of an human System ; their Mathematical Situation ; the regular Motion of the Pulse ; the wonderful Variety and Aptitude of the Arteries, Veins, Tendons, Fibres, Membranes, Muscles, Nerves, and Cartilages ; the Motion of the Heart ; the Circulation
of

(*a*) The Liver is fenced about with a Caul or Net, called *Resiculum* : The Brain with *Pia Mater* and *Dura Mater* ; and the Heart with *Pericardia*, filled with Water, to keep it cool. In this was our Saviour pierced.

of the Blood; the Insertion of the Bones; the curious Diversity of Duplicates through the whole Texture; the Growth of Man's Body; and the Faculties of his Mind ——— those are they, who have daily Opportunities, of admiring the Wisdom and Conduct of Providence, in so noble a Structure.

Here let the impious Athiest bend down the Ambition of his stubborn Soul; and, upon an impartial View of those Things, let him think with inward Horror, and cry out with the Royal Psalmist ——— *O Lord, thou hast searched me out and known me: My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth: I will praise thee, for I am fearfully and wonderfully made: Marvellous are thy Works; and that my Soul knoweth right well!* Psalm cxxxix.

Here let the daring Free-thinker take a Survey of the material and perceptive Worlds; of the astonishing Structure of the Heavens; of the regular Motions of the Planets, and all the wonderful Stars, which preside over and controul the various Seasons of the Year. Surely, when with Attention and Partiality, he considers those Things, and all the Laws of Motion, and Vicissitudes in Nature, to be regulated with so much Order, Proportion, and Design; he cannot attribute such Effects to Chance, an accidental Concourse of irregular and unknowing Causes ——— or yet to be contrived and preserved, by any less than infinite Wisdom, and eternal Power.

When Man's Body was thus prepared to receive the Perfection of human Nature; by the Power of his Word, the Lord God breathed into his Nostrils
the

the Breath of Life, and Man (a) became a living Soul.

To Man was given a rational, discerning Soul, to the end that, by the Organs of the Body he might perceive, the Beauty, the Order, and the Harmony of Nature; and thence receive Ideas of the infinite Wisdom, Power and Goodness of its Author; which should inspire him with Gratitude, Admiration, Love, Duty, Dependance, Adoration, and a Desire of a more intimate Union with him.

The Scripture expressly tells us, that God created Man in his own (b) Image, and after his own Likeness; that is, innocent, upright, and with an (c) immortal Soul: For, as God is a Spirit, without any Body, or Parts of a Body; no Shape, Form, Image, or Figure, can be ascribed to him.

The Image of the Deity, imprest upon *Adam*, gave him perfect Knowledge, both of God and his Creatures. There is a Perfection in Parts, and a Perfection in Degrees. *Adam* had all Perfection in Parts, before his Fall; but he had not then attained to the Perfection of Degrees, in his Knowledge; because he was not confirmed in Grace. The Principles of Knowledge, that he had, were both common,

(a) *Gen. ii. 7.* In the Creation, God made all Things (1st,) Of nothing, simply; 2^{dly}, Of a Subject, that had no Hability to produce; so there was no more native Power in the Earth, to produce Grass, Herbs, Flowers, Plants and Trees, than there was in the Rock (*Exod. xxvii.*) to give Water. 3^{dly}, He created Man out of a Subject, that had no Hability to produce the Matter; and of nothing, simply, in Reference to the Form. As he made his Body of the Slime of the Earth, which had no Disposition in itself to produce such an Effect; so he made the Soul of nothing, which is the Form of the Body.

(b) *Gen. i. 26. v. 1; and ix. 6. 1 Cor. xi. 7.*

(c) *A parte posteriore.*

mon, and imperfect. If they had been singular, they had been Conclusions, and not Principles: If they had been clear, they had not been Principles, but Means. Thus was Man made, in Holiness, to the Image of God, and to bear Rule over the rest of the visible Creation.

To prevent a dangerous Mistake here, it may not be improper to observe, that God has an essential Image, and a personal Image. His essential Image is, Holiness and Righteousness; his personal Image is, God the Son. When Man is said to be made to the Image of God, it is according to the essential Image; for if it were meant of his personal Image, then, as St. *Augustin* observes, God would have said, let us make Man in my Image. But as Man is restored to the Image of God again, so is he restored, both to the essential Image of God, and is (a) conformed to the Image of his Son.

Thus God created Man, a Free-Agent; and gave him a Soul, capable of reasoning, comparing, and judging; and consequently of (b) chusing. Tho' he did not make him perfect; yet he made him upright: But a created Spirit must be a finite Intelligence, and therefore necessarily and essentially fallible.

We must consider Man, as composed of a material Body, and an immaterial Soul. The Body is mortal, and subject to Corruption; but the Soul
is

(a) *Rom. viii. 29.*

(b) The Understanding is an essential Faculty of the Soul; whereby it knows, judges, and discerns naturally, between Truth and Falshood, Good and Evil. The Will is an essential Faculty of the Soul, working freely; having Liberty, to chuse, refuse, or suspend — not determinate to one Thing.

is the spiritual and rational Part of Man; the Properties of which are as contrary to those of the Body, as Life is contrary to Death, or Light to Darkness: So that the uniting of Flesh and Spirit (two Substances so opposite in Quality to one another) is no less wonderful than the first Production of them.

Here it is necessary to distinguish, between the pure Spirit, and the animal Soul (as we in Scripture are directed to do) and to consider the first as the Source of our Thoughts; the other, only as the Cause of our Motions.

Reasoning, thinking, comparing abstracting, doubting, or fearing, cannot belong to, or be produced by corporeal Substance: Therefore those Faculties must be the Actions of, exist in, and be supported by some other Substance. So that the human Soul (whose very Essence is to know and think) must be a pure, immaterial Substance, removed from all the Properties of sluggish Matter. Since no Degree of Perception, falls within the Sphere of material Activity; and since no Faculty of Thinking can be super-added to any Systems of Matter, unless the inward Nature of it be changed, or a Substance of another Nature be joined unto it — it is natural to conclude, that the human Soul, can neither be material, or have any internal Principle of Corruption.

Whatever Form, or (Animal) Soul Brutes enjoy, arises from the Figure, Situation, and Movement of material Particles; and those Motions in them, which we may think resemble Regularity and Design, are no more than the Effects of the Disposition of their Nature, to produce such and such Motions: Whereas the Soul of Man, is not only invested, with a Capacity of forming just Ideas of himself,

himself, and his own Nature; of regulating his Desires to the proper Value of their Objects; and of subjecting his Passions to the Government of Reason — but likewise with a Notion of Religion, a Fear of the Divinity, and the Sentiments of Conscience: And none of those Circumstances can possibly effect any thing, so essentially unknowing as Matter.

Divinity leads us to the Knowledge of our Divine Original. All other Sciences are employed about Men; but no other directs us in this Knowledge. A prophane Anatomist may lecture upon all the Parts of a Man's Body, and never speak of the Almighty Creator: But Divinity passes from the material and formal Cause, to the efficient and final — from corruptible Matter to the Contemplation of the first Cause, to Eternity; and to that of the last Cause, in Eternity. From such Animadversions on the human System, naturally results the Eternity of its Duration; which is the great Basis of all our moral Actions — the Spring of all the pleasing Hopes, and secret Joys, that arise in the Breast of a reasonable Creature.

The Goodness of the Deity is eminently and first displayed in the Creation; which was the first Manifestation of himself. In all his other Works, he uses Means (as Generation, Corruption, &c.) but in the Creation he was the only Cause, and made Use of none: For, as God is the first Cause, so is Existence the first Effect; and between those two, nothing can intervene: So that in Creation there could be no instrumental Cause.

This great Being (who inhabits Eternity, and dwelleth in Light inaccessible (a); who is alone

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immortal

(a) 1 Tim. vi. 16.

immortal in himself, and from whom all Immortality is derived) has, from the Beginning, communicated his Goodness freely to all his Creatures, in a perfect measure, fit for their Condition. To some he has only given Being; to some he has likewise given Sense; and to others he has super-added Reason: And, tho' he does not communicate his Goodness to all in a like degree; yet all are Partakers of his Goodness.

Natural Agents always operate after the same manner; and are always carried on to the same Object: Thus the Sun naturally produces Heat and Light; all the Planets naturally perform their Courses; the Earth and Seas naturally bring forth their Increase. Those Creatures that have only Sense join'd to their Being, always (as their Instinct leads them) chuse the same Things, being alike affected: Thus a Beast, when hungry, cannot chuse but eat. Tho' all sensible Creatures, have a free Motion, because they move themselves, according to the natural Instinct, which God has been pleased to give them; yet they cannot propose any End to themselves: But those, to whom the exuberant Goodness of the Deity has super-added Reason, have a free Judgment, and can act by the Directions of it.

God, having endowed Man with Reason and Free-will, gave him (a) Dominion over every Fish of the Sea; over every Fowl of the Air; and every living Thing, that moveth upon the Earth, together with the Fruitfulness thereof. As God subjected all Creatures upon Earth to Man's Authority;

(a) *Gen. i. 28.*

thority; so he imprest upon each of them, an instinctive Awe and Dread of Man; which eased *Adam* of that Fear of Danger, that he felt as soon as he perceived himself alive, and surrounded by Multitudes of savage-looking Creatures.

Beasts, and all other sublunary Creatures (except Mankind) were created with Abilities, as much beneath speaking, as they were beneath reasoning. They may be able to make some imperfect Attempts towards both. They may have a few simple Ideas of the Things that concern them; and may form a few Sounds, which they may repeat over and over, without Variation, to signify to one another, what their natural Instincts prompt them to; but Man, properly speaking, is the only conversible Creature of this World.

The Tongue of Man, before the Fall, was his most honourable Member; because it was his Instrument, to glorify his Creator with. Therefore, says the Royal Psalmist, (a) *My Glory*, that is, my Tongue, *rejoiced; and thou hast girded me with Gladness, to the End that my Glory (b) may sing praise to thee, and not be silent.* Before the Fall, the Tongue of Man was (c) like the Pen of a ready Writer; and spoke those Things, which his Heart indited: But since then it is become (unless properly restrained) an unruly Evil, full of deadly (d) Poison.

In the Eastern Parts of the World (e) was the Land of *Eden*; remarkable for a large River, which arose out of it, dividing itself into four
C 2 Branches,

(a) *Psal.* xvi. 9.

(b) *Psal.* xxx. 11.

(c) *Psal.* xlv. 2.

(d) *James* iii. 8.

(e) Several Authors are of Opinion, that *Eden* was in *Chal-*
dea.

Branches, or lesser Rivers; as described by (a) our Author. *And the Lord God planted a Garden Eastward in Eden; and there he made to grow, every Tree, that is pleasant to the Sight, and good for Food; the Tree of Life also in the midst of the Garden, and the Tree of Knowledge, of Good and Evil.* Into this Garden God put the Man, whom he had form'd, to dress it, and to keep it — to behold and contemplate the beautiful Arrangement of the Universe; the wonderful Order and Variety throughout the whole Creation; and to praise and magnify the wise Contriver. By contemplating on the Creation (which is the Fountain of all the real Knowledge of Nature) the Mind naturally aspires to Praises on its divine Original.

After God had informed *Adam*, that all the Creatures of this World, were subjected to his Authority, they appear'd before *Adam*, who assigned them their Names; having an exact Knowledge, of their several Properties and Destinations: And whatsoever *Adam* called every living Creature, that was the Name thereof. As the Use and Intent of a Name, is to raise in the Mind of the Hearer, an Idea of the Thing named; so, the Names he gave to them, were expressive of the chief Talents and Instincts of those Animals. Some learned Persons therefore hold it probable, that God caused them to exhibit to *Adam*, their respective Qualities, to instruct him in the Knowledge, that was to be communicated to him; and that, in the *Hebrew* Language, those (b) Names became Roots for Words,

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(a) *Gen.* ch. ii.

(b) Many believe *Hebrew* to have been framed in Paradise, with this Particularity; that each Root or Radix of it, is taken from some Beast, Fish, Bird, Insect,

to signify the Passions, Actions, or Inclinations, which those Instincts raised the Ideas of.

This Survey of the Animal World, might probably occasion some uneasy Reflections in *Adam*. — to see every one provided with a Mate of a similar Kind; but himself left destitute of any such Companion. In Pity therefore to his Solitude, and in merciful Condescensions to his Desires, God also created an Help-mate for him.

The Almighty Power, caused a deep Sleep to fall upon *Adam*; and, while he slept, God took one of his Ribs; and, closing up the Orifice again, out of the Substance of that Rib, he fashioned the Body of Woman. He likewise breathed into her, the Breath of Life; and she, in like manner, became a living Soul.

This was the conclusive Act of the whole Creation; and God, upon a general Survey of so beautiful a Variety and Composition of Things, drawn out of a dark Mass of Confusion and Disorder, and originally out of Nothing, was pleased with the Work of his Hands, and pronounced it good.

Then, having finish'd his great Design, God ceased to produce any more Substances, and rested the ensuing Day (which was the seventh from the Beginning of the Creation, and the first whole Day of *Adam's* Life) whereupon he sanctified it, as a Day of solemn Rest and Rejoicing for ever; and appointed it to be kept holy, in a peculiar manner, for his Worship. Nothing is more clear, than that

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Insect, Reptile, Tree, Plant, Flower, Herb, or some other sensible Object; and employed to represent some very obvious Idea of Action, or Condition raised thereby; from which it is further carried to signify spiritual and mental Beings, of which we can form Ideas, only by the Help of material Things.

the Rest of the Sabbath, was originally instituted, for preserving a perpetual Memorial of the Creation; and for allowing to Man a fit Opportunity, free from Labour, Toil, and Care, to contemplate the Attributes of his beneficent Creator, in his Works; and to dispose his Mind to Gratitude, Love, Duty, Praise, and Adoration. This is the only Tribute, suited to the Nature of an infinitely perfect Being — This is the only Exercise, that can qualify Man, either to desire or enjoy, a nearer Union with his God.

When *Adam* awaked out of his Sleep, on the Beginning of the seventh Day, he discovered the Figure of a fair Woman approaching him, conducted by her Almighty Maker. *Gen. ii. 22.*

It is not unreasonable to imagine that, when *Adam* was so agreeably surpriz'd with a full Survey of the Beauties and Graces, of the intended Partner and Companion of his Life, an irresistible Joy and Delight spread through all his Fabrick; which so wonderfully diversified his own Bone and Flesh into another Sex.

The same divine Hand, that brought the Woman to *Adam*, presented her to him for his Wife, and joined them together (a) in the Marriage State. Upon which God blessed them, and bad them be fruitful, and multiply, and replenish the Earth, and subdue it; and have Dominion over all other Creatures. Thus God became our Creator and Father, and therefore he is our Lord; and we are his Creatures, his Children, and his Servants: And thus far is our Relation to the Deity, testified by his own Word, with respect to Creation.

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(a) *Gen. ii. 23, 24. and ch. i. 28.*

We may with great Propriety observe, that God with the same Facility, wherewith he made Man, could unquestionably also have form'd Woman, out of the Dust of the Earth : But his chusing Part of the Substance of the Man's Body, near his Side, to produce her, seems to signify that Union and Partnership — that Love and Tenderness of Endearment, which should always subsist between Man and Wife.

The Divine Being had most graciously provided, for these our first Parents, a delightful Habitation in the Country of *Eden* ; where every Flower, Herb, Plant and Tree flourished, that was grateful to the Sight, Taste, or Smell. Thus happily were they situated in Paradise ; and never to taste Death, on Condition of perpetual Obedience.

Among other Trees, in the midst of the Garden, grew the Tree of Life, and the Tree of Knowledge of Good and Evil. The first might have been so called, for having some particular and extraordinary Virtue in it, to repair the Animal Spirits, and to preserve them. The other had not, in all probability, its Name from any Virtue inherent in itself, to confer such Knowledge, but because the Devil, in his Temptation, insinuated to the deluded Woman that it had. Nor did it improperly derive its Name from that unhappy Deception.

From Marriage being instituted by God in the Time of Man's Innocence, it appears, that this Union of (a) one Man to one Woman, is an original Law of Nature, evidenc'd at the very Creation ; and, in the primary Intention of the Deity, is to last for Life. No subsequent Engagement —

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nothing

(a) Tertull. de Monogam. cap. 4.

—— nothing but Death can absolutely dissolve it.

The Deity was pleased, in the Beginning, to establish (a) between the Sexes an Equality of Desire; in order to continue and endear their Commerce, in a social Union of Affection and Interests; and in a manner, superior to that of all other Creatures. At the same time (that Desire being appointed by our wise Creator, and consequently having a Right to be gratified) to prevent the Mischiefs, consequent to Polygamy, God made for *Adam* but one Woman; in order that they should be equally gratified, comforted, and assisted by each other; and that the World should be informed, that no other Commerce of the Sexes (b) can be lawful or honourable, but such as is founded upon a sacred and inseparable Union, of one Man with one Woman.

The Prophet *Malachy*, in his second Chapter, speaking of the Creation of only one Woman for *Adam*, puts the Question — *And wherefore one?* that is, And why one only? To which this Answer is immediately given — *That he might seek a godly Seed: i. e.* That his Children might be educated, in the Knowledge and Fear of God, under the Example of Continnence and conjugal Fidelity; which are great Incentives to Morality and Religion. If *Adam* had been allowed a Variety of Wives, and a Variety of Children by them all, it would have been impossible for him, to discharge his paternal Duty to them; for he could not have an equal Affection for all the Mothers; and, of course,

(a) This our Saviour testifies, upon being tempted by the Pharisees in the Question (*Matt. xix. 4, 5.*) *Is it not lawful for a Man to put away his Wife?*

(b) *Matt. xix. 8, 9.*

course, not for all the Children. Tho' he might be careful of some, yet others would be neglected; and thus, his Issue, influenced by the Example of his Inconstancy, would have had the Curse of a loose, and careless Education. By the Variety of Wives, the Mind of a Man must be rack'd and distracted; nor can he regard any of them, with a true social Love; but, on the contrary, his Liking to them, being dissipated through Variety of Lusts, becomes languid and indifferent to them all alike; And we may observe, that Children are regarded or neglected by their Fathers, in Proportion to that Esteem, which their Mothers are held in.

As yet our first Parents were both (a) naked, and were not ashamed; because they were irradiated with the Glories of Innocence. They had no disorderly Thoughts, or polluted Passions, to make them blush; nor did they need any Cloathing, to defend them from the Weather. Such was the Temperature of that Climate.

What Services, by way of Acknowledgment, were at this Time required of them, our Author does not determine: But *Adam* was prohibited, under Penalty of Death, from tasting the forbidden Fruit.

The very Moment, in which the Deity was pleased to create intelligent Beings, with Excellencies far superior to any other of the Animal Creation; he laid upon them such Obligations as necessarily agreed with the Constitution of social, reasonable Creatures. By those Obligations or Laws, all human Actions were originally invested with a Morality. Nothing puts a natural Difference

(a) *Genesis* ii. 25.

rence between our Actions and those of the brutal World, but the having our Principles from the Light of the Understanding, and the Determination of the Will; and our Reason being informed with the Knowledge, and Sense of Law.

We are to observe, that Law consists of two Parts; in the one is declared, what is to be performed, or avoided; in the other, what Penalty shall be incurred by them, who transgress in either respect. Thus we see, that the Reason why Brutes are under the Restraint of no Law, is because they are not capable of knowing what Law is: Whereas the very Nature of Man absolutely requires, that there should be certain Rules and Laws, made obligatory to him, by the Connexion of Duty and Reward, as he complies with, or disobeys the Will of the Legislator: For no Law can be enacted, to which there is not an Obedience enforced, by consequent Rewards or Punishments; which must be of sufficient Weight, to determine the Choice. The Necessity of this results from the very Nature of Laws; nor is Sin, however diversified or aggravated, any other than a Breach of one, or more of the Divine Commands.

The various Beauties of this Garden, being shewn to Adam and Eve (a) and the Bower, wherein they were to repose themselves at Night; the Lord gave them full Licence, to eat of every Tree, except that one, the Tree of Knowledge of Good and Evil. And the Lord God commanded the Man, saying, *Of every Tree of the Garden thou mayest freely eat: But (b) of the Tree of the Knowledge of*
Good

(a) These were probably the two Persons, whom *Sanchoniatho* calls *Protogonus* and *Aeon*, in the *Phœnician* Genealogy of the first Ages. *Euseb. præp. Evang.*

(b) *Gen. ii. 16, 17.*

Good and Evil, thou shalt not eat of it; for in the Day, that thou eatest thereof, thou shalt surely dye; or (as it is in the Hebrew) dying, thou shalt dye. This was the first Covenant, that the Deity condescended to enter into with Man.

With this small Restriction, which Divine Wisdom thought fit to lay upon *Adam*, for a Trial of his Obedience, and as a Mark of his Subjection; God left the newly-married ——— the new-created Pair, to the full Enjoyment of this Paradise, in which they were blest with every Thing desirable.

The supreme Author of Nature, not judging it proper for Man, even in the State of Innocence, to be altogether idle and un-employed, appointed him to dress, and keep the new Plantation; which, otherwise, would in Time run wild with Weeds and superfluous Branches. Here he was to employ his Mind, as well as to exercise his Body; to contemplate and study the stupendous Works of his Creator, Preserver, and Benefactor; to submit himself to the Divine Disposal, chearfully and intirely; to conform all his Actions to God's Will; and to live in a constant Dependance on the supreme Goodness. Here he was to dwell, in continual Praises and Thanksgivings; in Possession of all that his Heart could wish for; in un-interrupted Health, and untainted Innocence; free from all Perverseness of Will, or Violence of Passion. An upright (a) Heart, a clear Conscience, and an unclouded

(a) The Opinion has past with many learned Men, that the Passions and Affections are seated in the Heart, as the first Mover of all the Actions of Man; and that, as the *Primum Mobile*, or first Mover, carries all the Spheres with it, so the Heart is obeyed by all the Members. In natural Generation, the Heart

clouded Understanding, afforded him perpetual Entertainment and Delight. He enjoy'd a plentiful Land; contemplated a glorious Universe; and expected an everlasting Heaven. In the mean time he conversed with, blessed, glorified, and adored the Author of all — the King of Heaven, and Ruler of all Worlds.

In full Possession of so much Happiness; of all his Nature was capable of enjoying — Man was made just and pure; sufficient to stand and remain so, tho' free to fall. Such God created all the heavenly Powers; both those that stood, and those that fell. All the intelligent Beings that God made, he thus created; as he knew it belong'd to right: So that no one has cause to complain of Providence, if that

is first framed; in spiritual Regeneration, it is the first reformed. As in natural Life, it lives the first of the Organs, and dies the last; so in spiritual Life, the Life of Grace begins first in the Heart, and continues there the last. For this Reason, says Solomon (Prov. ch. xxiii.) *My Son give me thy Heart; if thy Heart be wise, my Heart shall rejoice.*

It is not absurd to imagine, that the Lungs (which are the Bellows of the Voice) are seated so near the Heart, to inform us, that Speech was originally intended, to be the just Interpreter of the Heart; and that we use Violence to our natural OEconomy, when we think one Thing and speak another.

Why the Entrails are called the Bowels of Compassion, I shall not undertake to determine; but chuse to refer my Reader to Scripture. *Ἐπαγγέλισα* (Mark vi. 34.) signifies, *his Bowels yearn'd within him.* *διὰ σπλάγχνα* (Luke i. 78.) through the Bowels of the Mercy, &c.

When King David says (Psal. cxxxix. 12.) *My Reins are rebine;* and when King Solomon says (Prov. xxiii. 16.) *My Reins shall rejoice;* each of them means his secret Thoughts; in Allusion to the Reins or Kidneys lying hid, in a secret Part of the Body. Though the Affections are seated in the Heart, as the Cause; yet they may be ascribed to the Reins, as the Occasion. Thus the Cause of Sin is in the Heart; the Occasion in the Eye.

that which is right pleases him. To ask, why God has created free Beings, capable of Evil, or of being seduced, would be asking, why he has made them finite, or why he has not made them equally perfect with himself.

How long our first Parents enjoyed this State of Innocence and Pleasure, is not made certain to us; for Authors differ in their Opinions; nor is it an Enquiry of great Consequence: But we may, with some Propriety, conjecture, that such Graces and divine Gifts, as they were endued with, must have been gradually, as well as artfully, seduced; and that therefore there might have been a very considerable Number of Years between the Creation and Fall of Man; tho' briefly set down by the sacred Historian.

Satan, the great Adversary of God and Man, at first was made like other Celestial Spirits, perfect in his Kind, and happy in his Condition: But was, for his Pride, Ambition, and Lying, with his accursed and rebellious Accomplices, driven from the Presence of God; banish'd from the Regions of Bliss; and thrown into Hell — into Flames of unquenchable Fire, and undying Tortures. Having lost all Hopes of ever being restored, to the Realms of Light and Joy, this fallen Angel abandon'd himself to all manner of Wickedness and Apostacy. So great was his Envy to the Happiness of Man; that he resolv'd, if possible, to draw him likewise into Disobedience, and thereby into the same Condition with himself.

Having perceived the Woman as the weaker Vessel, to be the proper Subject for his Temptation; he assumed the Form of a Serpent (the most subtle, and most beautiful Beast of the Field) to enter into a Conference with her. Had he appear'd
in

in the Figure of a Man, she would instantly have discovered the Imposture, because *Adam* was then the only Man, and that his Wife knew very well.

In this Shape the Devil, who was endued with the greatest Talents of Sagacity, addressed himself to the Woman, when he found her alone; and, with all the Assurances of Safety — of their Eyes being opened — of their being as Gods — and of their knowing Good and Evil, he overpersuaded her, to eat of the (a) forbidden Fruit.

And, when the Woman saw, that the Tree was good for Food; that it was pleasant to the Sight; and a Tree to be desir'd, to make one wise; she took of the Fruit thereof, and did eat; and gave also to her Husband with her, and he did eat. Her Charms and Endearments gave her so great an Ascendancy over his Affection, that her Entreaties prevail'd on him, even to violate the Command of God.

The Consciousness of Guilt, the Remembrance of Happiness lost, and the Apprehensions of the just Vengeance of a provok'd Deity, must have produced strange Distractions in the Mind of unhappy *Adam*. It is not necessary to imagine, that he was deceived, in the same manner, that *Eve* was; but, when he saw her lost and undone, rather than see her perish alone, his Passion for her made him desperately resolve, to share the same Fortune with her — and to be involved in the same common Guilt.

Then were the Eyes of them both opened — then they knew that they were naked; and therefore were immediately seiz'd with Guilt and Shame.

Their

(a) *Genesis* chap. iii.

Their new-born Knowledge arose from sorrowful Experience, that the Serpent had beguiled them both, and seduced their Innocence. Being instantly subjected to irregular Passions, and blushing to see their external Glory so much eclips'd, they platted or sew'd Fig-leaves together, and made themselves (a) some sort of Vestments, to cover their Nakedness, and conceal their Shame. Nor was their Guilt attended with Shame only; but with Fear, Horror, Reluctance, and many terrible Apprehensions. Then the impious Seducer, throwing off his Disguise, openly upbraided and insulted them both. The *Pagan* Poets speak of gnawing Worms, and hissing Snakes; but all the Emphasis of human Language, cannot describe the Tortures of an accusing Conscience.

The Voice of the Lord, when he called to *Adam*, was so dreadful to them, that they ran into Thickets to hide themselves. So far were they fallen in their Understanding, as to fly from him, who fills every Place with his Presence — to whom all Hearts lye open — to whom all Thoughts are known, and from whom no Secrets are hid.

When, out of their dark Retreat, they were called to their Arraignment — When the Lord God said unto *Adam* (b) *Where art thou?* *Adam* answered, *I heard thy Voice in the Garden, and I was afraid, because I was naked, and I hid myself.* Then, upon Examination, he confessed his Transgression, saying, *The Woman, whom thou gavest to be with me, gave me of the Tree, and I did eat:* And the Lord God said unto the Woman, *What is it, that thou hast done?* And she also acknowledged

(a) Or Things to gird about.

(b) *Gen.* iii. 9, 10.

ledged her Guilt; that the Serpent had beguiled her, and that she did eat.

Upon this, God proceeds to pass Sentence upon them; but first of all upon the Devil, as being the prime Offender. The Serpent, which *Satan* made the Instrument of his Deception, was degraded, from a noble, stately Creature, to a foul, creeping Animal. To the Devil (who lay disguis'd under the Shape of the Serpent, and therefore not expressly named) the Deity thus declar'd himself — *I will put Enmity (a) between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.* This was a glorious Promise of *Messias the Christ*. Terms, most mysterious! Yet very pre-significant of future Victory! This was some Comfort to the two deluded Criminals, to hear the certain Defeat of their malicious Enemy threaten'd, before their own Sentence was pronounced; which, to the Woman, was, Sorrow in Conception, Pain in Travail, and constant Subjection to her Husband's Will; to the Man, a Life of perpetual Toil and Slavery; and to them both, including all their Posterity, a temporal Death at the Time appointed.

After this the Almighty drove them both out of Paradise. Therefore the Lord God, lest the Man should put forth his Hand, and take also of the Tree of Life, and eat, and live for ever, sent him forth from the Garden of *Eden*, to till the Ground, from whence he was taken. So, when he drove them out, he placed at the East of the Garden (b) Cherubims and a flaming Sword, which turned every Way, to keep the Way of the Tree of Life.

Such

(a) *Gen. iii. 15.*

(b) The Prophet *Ezekiel* gives a glorious Description of Cherubims in his 1st and 10th Chapters.

Such was the Fall of our first Parents! Thus was all their Glory sullied, and their Innocence debased! Thus did they incur the Divine Displeasure, and forfeit their Title to eternal Life. Thus did they become subject to irregular Appetites, and inordinate Lusts; and thus did they entail upon themselves, and all descending from them, Diseases, Infirmities, Sin and Death. Corruption then seiz'd the Nature of Man; and, on account of that Act of Disobedience, every individual Person of the human Species (*Christ* only excepted) is born in Sin; a Child of Wrath; sentenced to begin his Life, in a State of Pollution and Disorder; full of Tempers and Passions, that darken the Principles of Reason, and incline him to forbidden Desires.

This is a brief Account of the Creation, and Fall of our first Parents. Curiosity was the Origin of all human Misfortunes. The Woman's Solicitations ruin'd the Man; as the Tempter's Inchantment had ruin'd her. Tho' she first violated the Divine Command; yet thus much may be offer'd, to soften and extenuate her Offence. She receiv'd it, not immediately from God, as *Adam* did; but had it, at second Hand from her Husband. She was created the weaker Vessel, more flexible, and less judicious; being placed under the Care and Instruction of the Man. She did not know the several Qualities of the Creatures, as *Adam* did; and was therefore more liable to Mistake and Surprise. Let us farther consider, that at the Instigation of the most powerful Deceiver, who assumed the Likeness of the noblest and most beautiful Beast of the Field, an Improvement in Knowledge was the Lure proposed ——— a very laudable and prevailing Motive, to all aspiring Minds, when the

D Method

Method of gaining it, is not prohibited. But, alas, Self-sufficiency is not consistent with Human Nature: Nor are any more subject to yield to Temptation, than they, who are self-confident, ambitious, or fond of Flattery.

It is tenaciously argued by some, that our first Parents fell by Necessity, by the absolute Fore-knowledge and Decree of God; to rectify which irreligious Mistake, it may be proper to observe, that Predestination never over-rules the Reason or the Will (both which are Choice) nor does it ever dispose, by high Fore-knowledge, or absolute Decree: For it was Man himself, and not God, that decreed his own Revolt. If God did fore-know, what Influence had his Fore-knowledge on Man's Fault? If it had been unforeknown, would it have been less certain? — No sure. All Men transgress without the least Impulse of Fate, or any Thing immutably foreseen by God; and are Authors to themselves, in all, both what they judge, and what they chuse: For it pleased God to make us all free; and therefore we must remain free, till we enthrall ourselves. Otherwise God must change Human Nature, and so revoke his high, irreversibile, and eternal Decree, which ordained our Freedom: Whereas he never (*a*) repents of, nor changes his first Counsels.

Man

(*a*) When we speak of Repentance in Man, we not only mean a Change in Action, but also a Mutation in Mind: But, when Repentance is attributed to God, we are not to imagine, that his immutable Decree is revers'd, or that the Rectitude and eternal Determination of his Will, are liable to the least Alteration; but that his infinite Goodness is of so diffusive a Nature, as to be always ready to spare and pardon: So that God is only said to repent, when Things fall out, contrary to the Determination of his Will, concerning them.

Man indeed, by discontinuing to be obedient, fell from the Purity of his Original. Then Sufferings followed close upon the Offence; and he was condemn'd to a State of Misery and Labour, in order to enliven his Desires, and to quicken his Wishes for a better Life.

The Devils fell, self-depraved, and self-tempted, by their own Pride and Apostacy; wherefore eternal Truth has declared, they shall never find Mercy: But the Fall of Man proceeded from his being betrayed and seduced by the Prince of Devils; and since Angels of Light sinn'd, and rebell'd against Omnipotence, it was hard for Man, the Son of Earth, to decline the fatal Snare. For these and other merciful Reasons, the Deity has promised Grace to all Men, and to condemn none but the Obdurate and Impenitent. Hence it appears that God has only permitted Evil, that he may draw from it, infinite Good. If he were to use his absolute Power, to force our Inclinations, then should we no longer act by Choice, but by Force and Necessity; and we should obey him, rather through Constraint and Fear, than Love: Whereas (Love being the only Worship, worthy of him) God has created us with a free Capacity, of contributing to our own Felicity — of making ourselves happy, by Love — and by a Love of pure Choice.

So great was the Mercy of God to *Adam* and *Eve*, thus unhappily betrayed into Sin, that they had scarce transgressed his Command, before he graciously promised, that out of the Seed of the Woman he would, in Fulness of Time, raise up a Saviour, and Redeemer; who should restore Mankind to his Favour, and to that Happiness, which they had forfeited. This Omnipotence was pleased to declare, in the Sentence he pronounc'd to *Satan*,

That he gave the Apostate Seducer to know, that, how much soever he might glory in his present Conquest, a Time should come, when a Child, descended from the very Woman, whom he had so craftily defeated, should ruin all his new-erected Empire of Sin and Death.

There is no Account, that we can depend upon, of the Time when *Cain* and *Abel* were born; any further, than that *Eve's* first Conception was after her Banishment out of Paradise. The two first Verses of the fourth Chapter of *Genesis* contradict the Opinion of their being Twins. *Josephus* tells us (a) that *Adam* and *Eve* had Daughters; but does not mention their Names, their Number; when they were born, or how they were married.

Cain was the first Child, that was ever born into the World; and his Mother so fully expected the immediate Coming of the promis'd Seed, to subdue her treacherous Enemy; that she cried out in Extasy ----- *I have gotten a Man from the Lord*. She called his Name *Cain*; which signifies, Possession, or Acquisition.

The second Son, of which *Eve* was deliver'd (possibly in the next Year) was called *Abel*, or *Hebel*. Some conjecture, that he had that Name given him, on account of the small Esteem his Parents had for him, in Comparison of their First-born: But, as the Word originally imports, Sorrow or Mourning, it is probable, that his being so called, was due to his tragical Death. We may very reasonable presume, that other Children were all along born to our first Parents; and that the Reason of these two being only mention'd, was
because

(a) Lib. i. cap. 2. pag. 7.

because for a considerable Time, they made the principal Figure. *Cain* was of a surly, sordid, and avaritious Disposition; and discovered an early Propensity to Labour and Self-interest. He therefore studied Husbandry; and was a Tiller of the Ground (a). *Abel* was adorn'd with more eminent Qualities: He was gentle and generous, in his Temper; and had his Judgment influenced by the Love of Virtue. He delighted in the easy Employment of a Shepherd; which very little interrupted his higher Contemplations.

It was customary, even in the Infancy of the World, to make Acknowledgments to the Deity, by way of Oblation, for the bountiful Supply of all his Creatures: And of all kinds of Devotion, Sacrifices were the earliest; taking their Rise, in all Probability, from *Adam's* Fall. They were either *Eucharistical*, expressing Thankfulness for Blessings receiv'd; or *Expiatory*, offered for the Remission of Sins.

Whether these Sacrifices were first taken up at Man's arbitrary Pleasure, or positively commanded by God, might admit of a large Enquiry: But it seems more than probable, that the first sort might be suggested by Men's own Reason, as the natural Significations of a grateful Mind. Thus far there might be Sacrifices in the State of Innocence. But, when our first Parents were sunk into Degeneracy, and cloath'd with Guilt, they were then to seek a Way to placate incens'd Omnipotence. This was done by bloody and expiatory Sacrifices, which Divine Goodness was pleased to accept, in the Sinner's stead. God is said to have cloath'd our first

D 3

Parents

(a) *Genesis* iv. 2, &c.

Parents with the Skins of Beasts; whence we may rationally conclude, the Beasts, from which those Skins were taken, to have been sacrificed. It is reasonable to believe, that those Sacrifices were founded upon a positive Institution; for a Pardon of Sin was a Matter of pure Grace and Favour. God alone could appoint the Means, by which it should be signified and conveyed. These Means might have been revealed first to *Adam*; and by him communicated to his Descendants.

The very Nature of expiatory or propitiatory Sacrifices, sufficiently proves, that they first came into Use by Divine Appointment: Nor can we find out, upon what Train of Thinking, the People of the first Ages, could possibly be led, to make Attonement for their Sins, by any such Oblations. It is much more reasonable to believe, that this Worship was appointed by the Deity himself. As all Sacrifices were practised, either for Thanksgiving, for Attonement, or binding Covenants; and, as they were universal, and had no inherent Tendency to any of those Ends; so it is not inconsistent with Reason to believe, that they owed their Beginning to an Institution, that was authoritative over all.

What some Writers call *Precatory Sacrifices* (a) were

(a) Of this sort was *Noah's* Sacrifice after the Flood (*Gen. viii. 20.*) in order to obtain a Promise from Heaven, that the natural and antient Course of Things should be restored, and no more interrupted with such dreadful Calamities. Such was that of *Abraham* (*Gen. xv. 8, 18.*) when God gave him a Promise of the Land of *Canaan*. And, if we attend to the Circumstances of these two Sacrifices, we find that God covenanted with each of them; erjoin'd them the Observance of certain Laws; and gave them a Promise of his Favour and Mercy. See Mr. SHUCKEORD's *History of the World*, vol. i. pag. 297.

were Burnt-Offerings of several Creatures, in order to obtain from God, some particular Favours. If we compare the ninth and fifteenth Chapter of *Genesis* with the first of *Leviticus*, we shall find, that the clean Beasts, used for Sacrifice, were of the Cow, Sheep, or Goat Kind; and that the clean Fowls, were only Turtle-Doves, and young Pidgeons.

We need not doubt Altars being contemporary with Sacrifices themselves; tho' we do not read of any till after the Flood.

Cain, as an Husbandman, offer'd, for his Sacrifice, the Fruits of the Earth; and *Abel*, as a Keeper or Feeder of Sheep, offered the Firstlings of his Flock. The Deity, having more Regard to the Sincerity of the Heart, than the Value of the Oblation, was pleas'd, to give a visible Token, of his Acceptance of *Abel's* Sacrifice, preferable to that of *Cain*. It may be presum'd, that this external Token of Acceptance, was by a Stream of Light or Flame of Fire, from the Divine Presence, which fell upon the Sacrifice and burnt it up.

Cain, perceiving that God had Respect to his Brother *Abel's* Sacrifice, was enrag'd against him; fell upon him, slew him, and buried him. So soon did the Corruption, which Original Sin introduced into the World, discover itself in the first Child that was ever born, in that impious and cruel Murder. The Crime cried out to Heaven for Vengeance; and God proceeded to immediate Sentence on the Criminal.

Cain's repeating over to himself God's Sentence against him, acknowledg'd the Justice of it; and shew'd, that he had a full Conviction of his Guilt. So horrible did his Crime appear, even in his own Eyes, that he was instantly seiz'd with a panic Fear,

of being kill'd himself, by the first that should meet him; and that Mankind would rise against him, in their own Defence. He stood astonish'd, and self-condemn'd — as a Person, not fit to live, or rather as one, who deserved to dye, when he cried out to Heaven — *My Iniquity is greater (a) than I can bear.* Such must be the Horrors of every Murderer, to this Day; let him be ever so desperate or abandoned, whenever engaged in Solitude or Danger. Where shall that Person seek for Peace, who is at Variance with, and accuses himself? Let a Murderer be ever so much favour'd with Interest and Impunity; he can never shake off a gloomy Consciousness of his Guilt. When the Relation of a Murder, makes the Flesh of the Innocent to creep and shudder, how must the very Soul of a Murderer tremble? There is somewhat so cruel and unnatural in the Fact, that all other Crimes seem trifling, when compar'd with it.

Upon *Cain's* thorough Contrition for this wicked Action, Divine Mercy was graciously pleas'd to assure him, that no one should kill him, and to publish a Command to that effect. But then the Almighty banish'd him his Country, to be a Fugitive and Vagabond in the Earth, and put a Mark upon him; probably, to prolong his Life in that wretched way, and as a Monument of the Divine Vengeance, to deter others from so vile an Action.

Some Authors are for extenuating this Crime of *Cain*, because then there was no express Law against Murder; and interpret the Words, *set a Mark*, and the Lord gave or appointed to *Cain* a Sign or Token

(a) *Gen. iv. 13.* The Hebrew Expositors make it a Question. Is my Iniquity too great to be forgiven? In the Text it is — *My Punishment is greater than I can bear.* See the Margin of our large Bible.

Token (by way of Assurance, as the Rainbow was to *Noah*) lest any finding him should kill him. *Gen. iv. 15.*

When *Cain* went out from the Presence of the Lord, he settled with his Family in the Land of *Nod*, on the East of *Eden*; where he built a City, that (a) in case any Attempt of Revenge might be offer'd for *Abel's* Death, his Posterity might live the closer together, and more easily unite, to defend themselves.

After this, when *Adam* was 130 Years old, *Eve* bare to him a third Son, and call'd his Name *Seth*. This the *Jews* (b) conceive to have been about a Year after the Murder. The Sorrow of our first Parents for the Loss of righteous *Abel*, and the Expulsion of wicked *Cain*, was greatly alleviated by the Birth of a third Son; whom God had promised to be a lasting Comfort and Consolation to them. He was called *Seth* (which in the Original signifies, Substitute) because God appointed him instead of *Abel*, whom *Cain* slew.

By Bishop *Usher* the Time of the World is divided thus, into seven Periods. The first extended from the Creation to the End of the Flood (*Gen. viii. 13.*) A. M. 1657; and 2347 Years before *Christ*. The second ended, when God commanded *Abraham* to enter on the Land of *Canaan* (*Gen. xii.*) A. M. 2083; before *Christ*, 1921. The third
lasted

(a) E suo nomine hæc erat Urbs Cainon appellata; ubi, post multiplicatam impendiose pessimam gentem, Tyrannorum aliquot successiones usque ad diluvium successerunt. Conditor igitur hujus Urbis, quæ prima habetur, primus notatur crudelissimus Latro & Fratricida Cain; a facie Dei et cætu iustorum, malæ conscientie furiis agitatus, sese excommunicans. Ita refert Augustinus.

(b) See *ISLAHSON'S Chronology*. and Bishop *USHER'S Annals*.

lasted from that Time to the first Institution of the Passover (*Exod. xii.*) *A. M.* 2513; before *Christ*, 1491. The fourth continued till *Solomon* laid the Foundation of the Temple; 480 Years after the *Israelites* left *Egypt* (2 *Cbron. iii.*) *A. M.* 2992; before *Christ*, 1012. The fifth ended at the Destruction of *Jerusalem* by *Nebuchadnezzar* (*Jer. xxxix.*) *A. M.* 3416; before *Christ*, 588. The sixth Age, or Period of the World, commenc'd when that Monarch was driven out, from the Society of Men, for his Pride and Vain-glory (*Dan. iv.*) *A. M.* 3435; before *Christ* 569. The seventh and last began at the Birth of *Christ*, in the Year of the World 4000, and four Years (*a*) before the Christian *Æra*.

But, as it will make no essential Alteration in Chronology; and, since we have antient Authority for it, I shall reduce the Periods of the World, to the Number of four; in order to convey the History, with the greater Ease, to my young Readers. According to this Scheme, the first extended from the Creation to the Flood: The second from that Time to the Promise made to *Abraham*: The third from that to the Birth of *Christ*: And the fourth is to continue, to the End of the World. Therefore says the Apostle (*b*) *God hath spoken to us, in these last Days, by his Son.*

Not long after *Cain's* Departure, the World was divided into two Families; that of *Seth*, which, with Zeal and Piety, adhered to the true Service of God; and that of *Cain*, which addicted themselves to all manner of Impiety, and Lasciviousness. These two Families were distinguished by the Titles of the Sons of God, and the Sons of Men.
The

(a) *USHER'S Annals*, vol. ii. pag. 531.

(b) *Heb. i. 2.*

The former descended from *Seth*: The latter from *Cain*. They had Inter-marriages till the Flood.

Our sacred Author, in the fifth Chapter of *Genesis*, has given us the Genealogy of *Adam's* Posterity, in the Line of *Seth*, to the Time of the Deluge; but we must observe, that these are far from being all his Progeny. *Moses* did not intend to give a Catalogue of the collateral, but only of the principal Branches; by whom, in a right Line, the Succession was continued down to *Noah*, and from him to *Abraham*, the Founder of the *Jewish* Nation. The

A TABLE of *NOAH's* Ancestors, in a direct Line from *ADAM*. *Gen.* ch. v.

Names.	Born in the Year of the World.	Had his Son in the Year of his Age.	Lived after his Son's Birth — Years.	Died in the Year of the World.	Lived in all — Years.
<i>Adam</i> ———	1	130	800	930	930
<i>Seth</i> ———	130	105	807	1042	912
<i>Enos</i> ———	235	90	815	1140	905
<i>Cainan</i> ———	325	70	840	1235	910
<i>Mahalaleel</i> —	395	65	830	1290	895
<i>Jared</i> ———	460	162	800	1422	962
<i>Enoch</i> ———	622	65	300	—	365
<i>Methuselah</i> —	687	187	782	1656	969
<i>Lamech</i> ———	874	182	595	1651	777
<i>Noah</i> ———	1056	500	450	2006	950

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The History of the World, before the Flood, is so very short, that it is uncertain, what Progress they might have made in Arts or Literature — what Studies, or Searches after Truth and useful Knowledge, they employ'd themselves in. It is universally agreed, that the enterprising Genius of Man, very early began to exert itself, in many useful and entertaining Sciences and Artifices; and that their long Lives, gave them the greater Opportunities, of arriving at Perfection. However, as far as I can find, no modern good Author gives Credit to the Pillars of *Seth*, mention'd by *Josephus*; nor to any Work of *Enoch* being found after the Flood, as hinted by *Scaliger*, in his Annotations on *Eusebius* (a).

In this Period of the World, *Enoch*, one of the Family of *Seth*, and the seventh, in a direct Line, from *Adam*, a Person of singular Piety and Sanctity, not only took Care of his own Conduct, but likewise used all his Endeavours, to reform the Family of *Cain*, and to put a Stop to the Torrent of their Vices: Wherefore God was pleas'd to exempt him from the common Fate of Mankind, and translated him into Heaven — into the Regions of eternal Glory, without suffering Death to pass upon him. But, during all this Period of Obscurity and Barbarism (called by *Varro*, *Tempus Inane*) the true Worship of God was still preserv'd in the Family of *Seth*, and his Posterity, till *Noah's* Days.

It was reveal'd first to *Enoch*, and afterwards to his Grandson *Lamech*; that soon after the Death of
Methuselah,

(a) Mr. *Shuckford* observes that *Josephus* had his Intelligence from *Manetho*, an *Egyptian* Historian; whose Words *Eusebius* has in his *Chron.* —

Methuselah, the whole Race of Mankind should be destroy'd for their Wickedness; but that *Noah*, the Son of *Lamech*, should, with his Family, be preserv'd from the general Destruction, and so become the Father of the new World.

As to the Religion of the Antediluvians, they had *Adam* above 900 Years, to instruct them in all he knew of Creation; and they needed no Deductions of Reason, nor much Faith, to lead them to the Belief of God's being the Creator, and Preserver of all Persons and Things: Because *Methuselah* lived 245 Years with *Adam*, and died but a short Time before the Flood; so that, even at the Time of the Deluge, though the World had stood above 1650 Years, the Tradition of the Creation had passed through no more than two Hands. They had likewise the remarkable Promise of *Christ*, given just after the Fall, to nourish their Hopes. The Deity was more sensibly present with them, in Visions, Dreams, and Voices, than he now is. Hence we may, with some Propriety conjecture, that such extraordinary Means must have convinced them of their Duties; directed them, in their Conduct; and instructed them, in the Divine Will. I have already given (Page 69) a brief Account of their Sacrifices.

Notwithstanding all these Advantages, the Wickedness of Generation to Generation, down to *Noah's* Time, increas'd beyond Description. By degrees, all Remains of Religion were extinguish'd, as well in the Posterity of *Seth*, as in that of *Cain*. Fathers lived promiscuously with their Daughters, and young Men with their Mothers: Tho' (according to the *Jewish* Tradition) *Adam*, before his Decease, called his Son *Seth*, and his numerous Family about him, and gave them a strict Charge, to live
always

always separate, and to have no kind of Intercourse or Correspondence with the impious Offspring of *Cain*. In short, the whole Race of Mankind seem'd to join, in a Confederacy against Heaven; to violate God's Laws; to prophane his Worship; and to defy his Vengeance: So that the Patience and Long-suffering of the Almighty, gave way to his provok'd Justice; which resolv'd to destroy all Mankind for their Iniquity, and with them, all other earthly Creatures, made for their Use. The Scripture mentions no Idolatry in those Times; but describes their Wickedness, to have been a general Neglect of Virtue, and Propensity to Uncleaness, and other Vices. The Earth (says *Moses*, *Gen. vi. 13.*) was fill'd with Violence. From this Expression, and from the severe Law, made against Murder, soon after the Flood, we may suspect, that to have been a general Crime among them. However (as we have it from some of the Oriental Writers) both Sexes did so burn in Lust, and so unlimited were their impure Desires; that neither could the Children distinguish their own Parents, nor the Parents know their own Children.

At length God, knowing that his Lenity and Forbearance was to no Purpose, but to make Mankind more bold and licentious, determin'd to destroy all the Inhabitants of the World, and repented (a) that he had made them. In the following Words *Moses* describes the Divine Displeasure, at the general Corruption of Human Nature. *And God*

(a) Though God is not a Man, that he should repent, nor the Son of Man, that he should grieve at any thing; yet his Concern is represented under that Notion, the better to accommodate it to our Capacity, and to express his fixt Resolution, of destroying all Mankind, for their Iniquity, &c.

God saw (a) that the Wickedness of Man was great in the Earth; and that every Imagination of the Thoughts of his Heart, was only Evil continually: And the Lord said, My Spirit shall not always strive with Man — I will destroy Man, whom I have created, from the Face of the Earth; both Man and Beast; and the creeping Thing, and the Fowls of the Air: For it repenteth me that I have made them. The Rabins, and other Triflers of Antiquities, have given prodigious Stories of Giants before the Flood; but the truest and most elegant Account of them, and of the Wickedness that provoked God's Wrath, and caus'd the Flood, is given by our sacred Historian.

This Resolution, of destroying the Race of Mankind, and all other Creatures upon the Face of the Earth, by a Flood of Waters, God declared to *Noah* (a Man just and perfect in his Generation, and walking with God) assuring him that, on account of his Fidelity to his Maker, he would preserve him and his Family, and two Creatures of every Sort, Male and Female, for the Restoration of their Species.

Pursuant to this, God commanded *Noah* to proclaim and publish the Divine Displeasure, at their detestable Practices, and to give them Warning of the Destruction that should overtake them, in 120 Years Time, in case they should not repent and be converted unto him.

Here we have a lively Instance, of the Patience and Forbearance of the Deity, and a plain Proof of his Mercy and Loving-kindness, to his rational Creatures — that he rather desires the Amendment

(a) *Genesis* ch. vi.

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ment and Life, than the Punishment and Death of Sinners. Hence we may likewise learn, how unchangeable is his Justice — how great his Severity against Impenitence.

Noah received Orders from God to build the Ark, a huge Vessel, like a Chest; and the Plan, by which he was to proceed, was also prescrib'd by God himself. The Length of the Ark was 450 Feet (a Cubit being in our Measure a Foot and a half) the Breadth seventy-five Feet, and the Height forty-five Feet. Its Length, six times more than its Breadth, and ten times more than its Height. It had three Stories; was divided into proper Apartments, for the Reception of what was order'd; and made firm to bear the (a) Pressure of the Water.

Seven Days before the Rain began to fall, *Noah*, with the Assistance of his Family, had finish'd the Ark; and laid in Provisions for himself, his Family, and for all the Creatures, that were to enter therein.

This great Machine was many Years in preparing; and, in all probability, the Design of it was made known to the World: Yet so stupid — so regardless were they of their own Safety, that fleeting, momentary Pleasures diverted all their Thoughts, from those severe and certain Judgments, which God had threaten'd. Hence we should learn, not to defer preparing ourselves for that terrible Day, wherein we shall all be summons'd to appear before the Tribunal of Heaven, and there to pass our own Accounts; lest we should be surprized by Death, as those were by the Waters of the Flood.

When

(a) See Mr. SHUCKFORD, in his *Notes*; vol. i. pag. 14.

When the Ark was stowed, according to the Divine Command, God shut the Door thereof. Then the Face of Nature began to put on a dismal Aspect; as if the Earth were to suffer a final Dissolution; — as if all Creation were to return to its primitive Chaos. The Cataracts of Heaven were opened; the Abyss of Waters in the Centre of the Earth, poured out; and the Sea, forgetting its Bounds, overspread the Earth, with an all-consuming Deluge.

Too late did the wretched Inhabitants of the Earth remember *Noah's* Warning; — in vain did they fly to Trees and Hills for shelter, from the Rage of incensed Omnipotence. It was but a short Reprieve, that such Attempts could yield them. As the swelling Waters came rushing on, the tallest Trees, the strongest Towers, the loftiest Mountains, gave them little Refuge. Too late did they perceive the Approach of this deferred Fate: In vain did they endeavour to find out Means for Preservation. All Flesh (*a*) died, that moved upon the Earth. All, in whose Nostrils was the Breath of Life, died. Every living Substance was destroy'd, which was upon the Face of the Ground, both of Man and of Beast; and of every creeping Thing,

E

and

(a) *Gen. ch. vii. ver. 21, &c.* Quam moeste et mystice divus historiae scriptor truculentam hanc, atque horribilem cladem deplorat! Quomodo sermonem amarissimos luctus satis exprimentem vix excogitare potuerit; et quam sapissime immanissimae stragis amarulenta verba repetierit, nemo ferme sine lacrymis reiterare potest. Ita tristissimam concludit vocem, “Quicquid erat, in cujus naribus spiravit flatus vitae — immo omne, quod subsistebat, vah, prorsus omne deletum est; quicquid erat in superficie humi. Omnis expiravit Caro.” O venenosa peccatorum lues! O Styx damnosa, et lerna Malorum! Quae immensa damna causaris! Heu fallacia Satanæ irritamenta! Qualia perniciosissima venena, quam dulcissima suppeditis!

and of every Fowl of the Heaven; and they were destroy'd from the Earth. And the Waters prevail'd exceedingly upon the Earth; and all the high Hills, that were under the whole Heaven, were covered.

Forty Days and forty Nights (a) together, the Clouds continued raining, without Intermiffion; and by gradual Increase, the Flood at last rais'd its Surface above twenty-two Feet higher than the highest Mountain in the Universe. The Elevation of the Waters continued 150 Days: When God, remembring *Noah*, and the small Remains of his Creation, floating in the Ark, caus'd (b) a drying Wind to pass over the Earth, and the Waters abated. The Fountains also of the Deep, and the Windows of Heaven were stopp'd: The Rain from Heaven was restrained; and the Waters returned from off the Earth, continually. At length the Ark rested on *Arrarat*.

The Curious may find very agreeable Entertainment in comparing the various Conjectures of Geographers, about the Situation of this Mountain, or Ridge of Mountains. *Christopher Philip* of *Waldenfels* has collected great Variety of them, in his (c) *Select Antiquities*. Some fix *Arrarat* between *Armenia* and *Mesopotamia*. *Jeremiah* (d) places it, as a Nation, near *Babylon*. Some say, there is a Mountain near *Armenia*, so called; and another near *India*: But do not determine, on which the Ark rested.

As

(a) Chrysostomus monet, Deum non simul, sed per totos quadraginta dies ac noctes depluisse; ut quicumque vellent moveri, converterentur, et resipiscerunt.

(b) *Genesis* Chap. viii.

(c) *Lib. i. cap. 10.*

(d) *Chap. li. ver 27.*

As this Enquiry is not very momentous, so the Mistake, wherever it lies, is the less considerable: Therefore, in Agreement with some learned Moderns, let us at present suppose the Hills of *Arrarat*, standing North to *India*, near *Saga Scythia*, in the same Latitude with, but beyond *Bactria*, between the *Caspian Sea* and *Imaus*, North to *Parapontus*.

If this Geography be allowed, here *Noah* came out of the Ark with his Family, and settled a numerous Part of his Posterity; but never went himself to *Shinar*, tho' several of them did, when they are said to travel from the East.

To *Noah's* living at such a great Distance from *Shinar*, may be imputed the Silence of *Moses* concerning him; for his sacred History, after the Dispersion of Mankind, is confined to the Nations round about *Shinar*.

It is the Opinion of many, that after *Noah* planted a Vineyard, he lived a retir'd Life: But Mr. *Shuckford* observes, that the *Chinese* Traditions (which unquestionably reach up to *Noah's* Time) advance several Reasons for believing, *Fohi* or *Fohy* their first King and *Noah*, to have been the same individual Person.

The Flood, or general Deluge, is computed to have begun about 1656 Years after the Creation of Heaven and Earth; 2348 Years before *Christ*; and in the 600th Year of (a) *Noah's* Age; soon after the Death of *Methuselah*.

Not long after the Ark struck on *Arrarat*, the Tops of other Hills began to appear; but *Noah* waited forty Days longer, before he attempted any

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farther

(a) *Genesis*, chap. vii. ver. 11.

farther Discovery. Then he let go a Raven (supposing that the Smell of dead Bodies would allure it to fly a great Distance) which, after many unsuccessful Flights, returned to the Ark again. Seven Days after this he let fly a Dove (a Bird of a strong Pinion) which from the remotest Places being accustomed to return Home, was a proper Instrument to make further Discoveries: But she, finding no Place of Rest, likewise returned to the Ark again. On the seventh Day after this, the Dove was sent out again; and in the Evening she brought in her Mouth an Olive Branch, an Emblem of Peace, and a Token to *Noah*, that the Waters were very much abated. After waiting seven Days more, he let her fly the third time; but the Waters being then gone, and the Earth dry, she returned no more.

Noah, to declare his Obedience, would not leave the Ark without God's express Command; as he did not enter into it without the same. This in a great measure shews the Ark to be a Figure of the Church; wherein nothing should be done without the Word of God.

Upon Receipt of the Divine Orders, *Noah* and his Family quitted the Ark; and took particular Care, that every other Creature, committed to his Charge, should be brought forth with him. Thus ended his long and melancholly Confinement; which, by a due Computation, from the Time of his going into the Ark to that of his coming out, was exactly a solar (a) Year.

Many

(a) A solar and civil Year, before the Flood, in all probability, were the same, consisting exactly of 360 Days. In that Space of Time, the Sun made one intire Revolution; and it was easy and natural for the first Astronomers, to divide the

Many learned Authors have form'd Calculations, of the Number of Persons, in the old World, at the Time of this general Calamity; and they suppose, upon a moderate Computation, two Millions of Millions of Souls (a); ——— a Number probably exceeding that of the present. Here we must judge charitably of them that perished. *Some are delivered* (says the Apostle) *unto Satan, for the Destruction of the Flesh; that the Spirit may be saved, in the Day of the Lord Jesus.*

Circle of the Sun's annual Course, into 360 Parts, long before Geometry arrived at Perfection enough, to afford a Reason for dividing Circles, into that Number of Degrees. All Nations began their Year from the Autumn. *Plato* tells us (*Polit.* pag. 174; 269; &c.) that 1000 Years after the Flood (*Epagomena*) five Days were inserted at the End of the twelve Months, by *Affis*, an Egyptian King. The Deficiency of six Hours in every Year was first discovered by *Plato* and *Eudoxus*.

(a) *Shuckford*, vol. i. pag. 36.

The End of the first Period.



E. 2 THE



THE
SECOND PERIOD
OF THE
WORLD,
A. M. 1657.

NOAH was born in the Year of the World 1056; and he lived after the Flood 350 Years; and all the Days of *Noah* were 950 Years. The Continuance of the Flood is included in this Computation.

It was an old Opinion, receiv'd among the *Jews*, that, while *Noah* and his Family were in the Ark, the Men did not cohabit with their Wives; it being a Time of great Affliction. This Observation, we shall find, not to be very absurd, if we compare *Genesis* ch. vii. ver. 13, with ch. viii. ver. 16. when they went into the Ark, it is said, *Noah* and his Sons enter'd; and then *Noah's* (a) Wife, and

(a) Volunt quidam Noë uxorem, sybillam appellatam; quin et sybilla Babylonica se in Arca fuisse testatur. Epiphanius Noreiam, alibi Partheniam vocat. Berosius Titæam nominat.

and his Son's Wives; from this we may imagine, that the Men had one Apartment, and the Women another. When they came out of the Ark it is said, go forth, thou and thy Wife, and thy Sons, and thy Son's Wives with thee: Here they are coupled together, as before they were separated.

The Sons of *Noah*, that were with him in the Ark, were, *Shem*, *Ham*, and *Japheth*. The eldest of the three, was (a) *Japheth*; *Shem* the second (b); and *Ham*, the youngest (c). Unto these were Sons born, after the Flood; and of their Descendants was the whole Earth overspread.

When *Noah* had safely landed all Creatures, committed to his Charge, he built an Altar (the first mention'd in Scripture) and, having selected a proper Sacrifice, he offer'd it (d) thereon. This he did with so grateful a Sense of the Divine Goodness, and with such a reverential Fear of Almighty Power; as procur'd him a gracious Acceptance. The Lord (says our Author, *Gen.* viii. 21.) smell'd a sweet Savour; that is, ceasing from his Anger, and being appeas'd; the Thankfulness of *Noah*, was to him as acceptable and grateful, in a figurative Sense, as sweet Odours are to us. In Testimony of this, God vouchsafed to make a Covenant with him, and his Posterity (lest they should live in Fears, from the frequent Rains, to which the World was, by its Constitution, made subject) never more to destroy the Earth, or to disturb the Order of Nature by a Deluge; of which Promise God plac'd the Rainbow in the Cloud, to be the faithful Witness. As this was to signify a new

E 4

Thing,

(a) *Gen.* x. 2 and 21.

(b) *Idem.* chap. and ver.

(c) Chap. ix. 24.

(d) Chap. viii. 20.

Thing, and to be the Confirmation of a new Promise; it is very probable that *Noah* had never seen one before, and might therefore receive a more lively Impression from it, and greater Assurance in the Promise, than if he had before observ'd it. To strengthen this Conjecture, we may farther observe, that the Signs by Institution only, mention'd in Scripture, have all somewhat new and strange, as a Mark of the Hand of God.

The Lord also promis'd, that, while the Earth remains — Seed-time and Harvest; Cold and Heat; Summer and Winter; Day and Night shall not cease. This last Expression would incline one to think, that there was a very inconsiderable (if any) Difference between the Day and Night; while the Heavens were darken'd with thick Clouds, that, like Sluices, pour'd out one continu'd Flood of Rain.

At this Time, the first Licence for eating Flesh (*Gen. ix. 3.*) was granted to *Noah*; which does not appear to have been done in all the Ages of the old World.

Soon after this *Noah* began to be an Husbandman, and planted a Vineyard. Making too free with the Wine, he got intoxicated, and was uncover'd in his Tent. *Ham*, his youngest Son, seeing his Father's Nakedness, unworthily discover'd it to his Brothers; who, with great Modesty and filial Duty, cover'd their Father, before they turn'd their Faces towards him. When the old Man awoke from his Wine, not insensible of the Indignity, with which he had been treated, he curs'd *Ham*, who had dishonour'd him, and bless'd his other Sons. How soon this happen'd after their Deliverance, is uncertain; nor would the Enquiry be of any Use. Some Chronologers say, it was in the

the first Year. Mr. *Isaacson* places it in the second.

God's destroying the Earth, and with it rebellious Mankind; his reforming this World, after that Dissolution; and his preserving *Noah* and his Family, by whom it was to be re-people'd, engag'd *Noah's* Gratitude; and made him very assiduous, to instruct his Offspring, in the Service of that Being, by whom they were preserv'd. His Descendants remain'd in dutiful Allegiance, to the invisible God, till the Time of building the Tower of *Babel*; when Nature and Imagination began to supersede Reason and Religion.

Afraid of another Deluge, the Builders set about building this Tower, whose Top should reach to the Heavens ——— should be the Wonder of the World, and for ever stand a Monument of their Ingenuity. At this they labour'd about forty Years; with an impious Design of scaling Heaven. This Structure is suppos'd to have consisted of eight square Towers, one above another, gradually decreasing in Breadth; in the whole about 660 Feet high. This is the Opinion of *Strabo*, in his sixth Book, Page 1073. Compare this with *Herodotus*, lib. i. pag. 33. Before this, *Babel* (so called from the Confusion of Languages, which God sent among the Workmen) was probably call'd (a) *Sbinnar*.

In

(a) *Gen. x. 10, 11. ii. 14 i. 9. See the Notes.* Bochart is of Opinion that *Sbinnar* or *Shinnar*, is deriv'd from *Naar*, a Word signifying, to scatter: But that Name could not be impos'd by the *Noachidae*, on the Plain where they first fix'd, unless we suppose them to have foreseen the Dispersion; to which that Etymology, if it be right, alludes. We are inform'd from *Gen.*
chap.

In the early Ages of the World, the most engaging Qualifications, to raise Men to Dignity and Power, were Largeness of Stature, and prodigious Strength. Thus the remarkable Courage and Fortitude of *Nimrod*, (the sixth Son of *Cush*) gave the first Rise to his Dominion. From his (a) hunting, and clearing the Country of such Wild Beasts, as had contracted a savage Nature; and from shewing his Followers, how to conquer and reduce them, he was chose their Captain or Leader; being a Person of superior Size, Strength, Courage, and Judgment, in such dangerous Exercises. He soon was made their Judge and Director; and became a mighty Builder. His Authority and Number of Followers daily augmented. In a short time he usurp'd an absolute Sway over them; and stil'd himself their King. He was the first Monarch upon Earth; a Tyrant, — an Oppressor; and guilty of all manner of Outrages. However, from the Account given of him by *Moses*, a great Idea may be form'd of his Strength, Valour, and peculiar Dexterity for the Chace. The four Cities *Moses* gives to him (*Gen. x. 10.*) made a large Kingdom in those early Times; when few Kings had more than one. Some Oriental Writers think it strange that he should be preferr'd to the Regal Dignity, and enjoy the most cultivated Part of the Earth, then known, rather than any other of the elder

chap. xi that the City and Tower of *Babel*, were built in a Plain within that Province. I am told that the Word *Babel*, in the Syriac, signifies to confound.

If *Babel* was the same with *Babylon*, it stood on the East Side of *Euphrates*, which pass'd along the West Side of it, before King *Nebuchadnezzar* built the new City on this Side that River; which thenceforth ran through the Middle of the Whole.

(a) *Gen. x. 8, 9.*

elder Chiefs, or Heads of Nations — even of the Branch of *Ham*; and are therefore of Opinion, he did not assume the Title of King, till after the Decease of his Father *Cush*, who might have been settled there before him, and left him the Sovereignty. *Al Tabari*, a *Persian* Author of great Authority, affirms, that *Cush*, or *Cutha*, was King of the Territory of *Babel*, and resided at *Erak*. *Dr. Hyde* places the Original of the most antient *Cush*, in the same Country. My Enquiry ceases: But no Error of considerable Consequence can arise, from favouring either of these Conjectures. This was the Original of the *Affyrian* Monarchy.

He began to build the City and stupendous Tower of *Babel*; but this Attempt of Vanity prov'd a Monument of his, and his Subjects Folly and Weakness; they being oblig'd, by an overruling Power, to drop their Project — to relinquish their Undertaking, and to separate (a). Many are of Opinion that the Confusion of Tongues, arose at first from small Beginnings, and increas'd gradually; but my private Opinion is decided by *Gen. xi. 7. Let us go down, and there confound their Language, that they may not understand one another's Speech.* This Phrase, let us go down, &c. is an Accommodation to our Conceptions; and means no more, than that God made it appear, by the Effects,

(a) The first Year of *Nimrod*, says *Castor Rhodius*, (a Critic in *Julius Caesar's* Time) was in the Year *A. M.* 1955. He reign'd, according to *Africanus*, fifty five Years. The Dispersion of Mankind is plac'd by Archbishop *Usher*, in his *Annals*, and by Sir *Walter Raleigh* (lib. i. cap. 10, sect. 2.) about the Year *A. M.* 1771. Mr. *Shuckford* places the Division of the Earth earlier, in the Year *A. M.* 1757, about the Time of *Pele's* Birth.

Effects, that he observ'd their Motions, and knew their Intentions.

Tho' the Scripture says, that this Work was carried on, in the Time of *Peleg*; yet it does not say, it was done as soon as he was born. If it be allow'd, that the Birth of *Peleg* was about ten Years after they began to build; and that the Confusion of Languages, and Dispersion of Mankind, were not completed all at once; they might both have begun about the Birth of *Peleg*, and not be effected for thirty Years after: As they went off, by Companies, or Colonies, Year after Year.

Before this Confusion, *Hebrew* was the only Language in the World. The Imposition of the first Names proves this: As *Adam*, because taken out of the Earth; *Eva* (*Cheva*) signifies, living, because she was the Mother of all Living. *Seth* signifies, one put; because put in the Place of his Brother *Abel*: So *Peleg*, Division, because the Countries were divided in his Time. In like manner, the Names of Places, shew *Hebrew* to be the first Language; thus *Babel*, *Shinar*, &c. In short, all Antiquity agrees in this Opinion. See *Gen. xi. 1.*

The first Languages deriv'd from the *Hebrew* were, the *Syriac*, the *Chaldee*, the *Phenician*, and the *Arabic*. These receiv'd, in every Age, new, and many Alterations; until the Languages of different Countries became so various and distinct, as they now are, occasion'd by Novelty and Curiosity. *E-piphanus* says, there were seventy Builders of the Tower of *Babel*; and that every one spoke a different Language; from which he argues, that there are seventy Mother (a) Tongues in the World:

But

(a) A Mother-Tongue, being underiv'd, differs from a deriv'd

But this is an Enquiry rather of Speculation than Use.

In the *Hebrew* Tongue, God spoke to the Patriarchs; Angels spoke to Men; and the Prophets wrote the *Old Testament*. This Tongue continu'd pure in the Church all along; and was not a Punishment of Sin, as other Languages were. The Builders of the Tower had their's diversified and confounded; but the Church, having no Share in their Presumption, retain'd her Language in Purity, in Comparison of which, every other was reckon'd a Tongue of Scorn (*a*), a barbarous Speech, a strange Language.

As neither the Life, nor Death of *Japheth*, is mention'd by *Moses*, it is generally suppos'd, that he was not present at the Building of *Babel*; but rather that he liv'd and died, where his Father settled after the Flood. Nor is it certain, where *Shem* lived, after the Confusion of Tongues; upon which all the Families, descended from *Noah*, were divided into Nations.

Tho' the Learning of the *Indians*, at present, appears to be so mean, and vulgar; yet there, in the

riv'd Tongue, and a Dialect. A Propago, or deriv'd Tongue, is taken from a Mother-Tongue; either by Addition, Detraction, or Interchange, of Letters, Words, or Accents.

(*b*) See Psalm cxiv. God was pleas'd to sanctify the *Hebrew* for the *Old Testament*, and the *Greek* for the *New*. God the Father sanctify'd these two, when his Secretaries wrote the Bible. God the Son, upon the Cross, sanctify'd three Languages, *Hebrew*, *Greek*, and *Latin*. The first, because the Oracles of his Father were written in *Hebrew*; the second, because the Knowledge of the *Gentiles*, and their Laws, were written in *Greek*; and *Latin*, because then the *Roman Empire* was flourishing. God the Holy Ghost, in the Pentecost, sanctify'd all Languages.

the first Ages, lay the Scene of Arts and Sciences — near to *Babylon*, and in the adjacent Countries: And, notwithstanding the Credit of inventing Letters, is given to *Egypt*, by (a) many Authors, yet it is most likely that they were in Use before the Flood; that *Noah* was skill'd in them, taught his Art to his Children; and that, after the Flood, they were used, first at the Place, whence Mankind first dispers'd (b).

That of *Nineveh* (the Metropolis of *Assyria*) is the oldest Plantation, mention'd in Sacred History. It was founded by *Nimrod*, the Grandson of (c) *Ham*; not by *Asbur*, Son of *Shem*. *Nimrod* was the Chief of the Progeny of *Cush*; and his Name signifies

(a) *Pliny, Plutarch, Cicero, Plato, Tertullian, &c.*

(b) *Adamus, primus hominum, (communi Eruditorum sententia) a Deo recipisse Literaturæ ac Astronomiæ condonationem, statuitur.*

Astronomiam haud complete percipere potuissent primævi homines, nisi 900 annos vixissent. Proinde Adamus, ex inflatu divino, de operibus magni numinis; de mundi, et omnium rerum creatione, item de astronomia texuit historiam; et Enocho prosequendam tradidit. Enochus autem Lamecho et Noæ, continuandam reliquit, Noa vero, post diluvium, Chaldeis commendavit: a quibus soli Ebræi accuratam veritatem conscripserunt. Unde et Gentiles historiæ Chaldaicæ, cum Ebraicis, sæpissime concordant: — Proptereaque Moses a Nasea Phœnice, et Hieronymo Egyptio, aliquoties testis adducitur. Sic asserit Josephus, lib. i. Antiq. Judaic. cap. 4.

(c) Compare *Numb. xxiv. 22, 24. Ezra iv. 2. and Hosea xiv. 3.* with *Bochart, lib. iv. cap. 12, pag. 259*, with the Targum, or Paraphrase of *Onkelos* on the Pentateuch. See likewise *Gen. x. 11.* Mr. *Humphreys*, in his Annotations on *Genesis*, will not allow this by any Means; but is of Opinion, that this City was founded by *Asbur* a Son of *Shem*; and that *Nimrod* drove him out of *Shinar*. See Page 31. It is suppos'd by some Geographers, that *Nineveh* stood on the East Side of the *Tygris*. It was destroy'd in the Time of *Lucianus Samosatenfis*, under the Emperor *Adrian*. None of the Ruins remain.

signifies a violent, rebellious Man (a). That this City was built by him, is affirmed by *Moses* (b) and many other (c) authentic Historians; and, from what I have read, it appears to me most likely, that he liv'd in the third Generation, inclusive, from the Flood.

After his Death, he was called *Saturnus*, *Jupiter Babylonicus*, &c. and honour'd, as a God, by the *Babylonians*: So that he was the Original of their Monarchy and this Sort of Idolatry; which in Time became a Snare to the Children of *Israel*.

In the mythologic Times, (says *Pbilo* (d) *Bibbicus*, the *Egyptians* worship'd a Deity, under the Name of *Cneph*; whom they acknowledg'd to be the Creator of all Things; a Being, incorruptible and eternal; without Beginning, and without Parts; with many other Attributes belonging to the Supreme God. These were certainly the first Principles of all Nations; and, as long as they adher'd to these, so long did they preserve a Knowledge of the true Religion: But afterwards, when to these they came to add Speculations of their own, then by degrees they corrupted and lost it.

The most antient Deities of any Nation, when they

(a) Bishop *Cumberland* thinks it necessary to believe, *Nimrod* and *Ninus*, to be the same Person; *Orig. Gent. Ant.* pag. 16. Mr. *Shuckford* positively denies it; and fixes the Reign of *Ninus* 200 Years later than *Nimrod*, Vol. i. pag. 192. I therefore place it out of my farther Enquiry, *Ninus* died, A. M. 2017.

(b) *Genesis* x. 11.

(c) By *Scaliger*; by *Strabo*, in his second and sixteenth Books; by *Eusebius*, in the Beginning of his *Chronicon*; and by *St. Augustin*, in the third Chapter of his sixteenth Book, *de Civit*

(d) *Eusebius Præp. Evang. lib. i. cap. 10.*

they first deviated from the Worship of the true God, were the Luminaries of Heaven. Some Time after this, they took up an Opinion, that their Heroes and great Conquerors, being remov'd from this sublunary World, became Gods; and that their Souls migrated or translated into some of the Stars. (a).

In this idolatrous Period, God was graciously pleas'd, to reveal himself to his faithful Servants, either *extraordinarily* or *ordinarily*. The first Way was without all Means. The ordinary Way, whereby God always reveal'd himself to his People, was (b) by the Scriptures.

Divine Revelation is either, *immediate* or *mediate*. By the first, God deliver'd himself to Man, without the Intervention of Man. The other is, the Conveyance of his Counsel to Man, by Man. By the first, he spoke to the Prophets; by the second, in the Prophets, and by them to us. *The Heavens declare the Glory of God, (c) but the Scriptures alone declare his Will.*

Various kinds of Idolatry were practis'd, even to *Abraham's* Time, above 400 Years from the Flood; and the Worship consisted of four Things — the Altar; Bowing; Offering of Incense; and the Drink-Offering. But the true Worship of God, during this Period, was preserv'd in *Noah's* Family, and in the Posterity of *Shem*, his eldest Son.

The tenth Chapter of *Genesis*, not only presents to our Observation, the general Forgetfulness of God's

(a) Thus *Belus*, *Semiramis*, &c. some Generations after their Decease, became the Objects of religious Service.

(b) *John* v. 39.

1 (c) *Psalms* xix. 1.

God's Mercies ; but likewise the marvellous Increase of Mankind (a). However the Incredibility of *Noah's* three Sons and their Wives, producing People enough, to Found the several Nations of the World, may soon be removed, by superficially calculating the possible Multiplication of Mankind, within 340 Years after the Flood ; descending from such Grand-children of *Noah*, as were born within the first *Vicennium*, or twenty Years after the Flood ; without supposing any Miracle to be wrought to that End. In this Case an Approach to Exactness is sufficient. To prepare for this Calculation, let us observe, that the Lives of those Patriarchs were much longer than the Lives of Men, in modern Ages ; and probably their Constitutions were stronger. The Brothers of *Shem* might have been as long lived, and have had as many Children as he ; and their Sons, Grandsons and Great Grandsons, might have been as long lived and fruitful, as the Descendants in three Generations from *Shem*. The Male Issue of these three Brothers might begin to generate about the Age of twenty. Suppose the Issue produced half Males and half Females : In the first twenty Years, each of *Noah's* Sons might beget twenty Children ; the Half of which Number (sixty) took the other thirty for Wives. Sixty Years after the Flood, the youngest of those Children was forty Years old, and might have had twenty Children more, in Number 600 ; whereof 300 were Wives for the other 300 Males.

F

This

(a) Mr. *Mede* allows not above 7000 Men, besides Women and Children, to be in the Year of the Flood 161. Mr. *Bedford* can't raise above 1400 Males, of Twenty Years of Age, in that Year. Mr. *Whiston* produces only 2389, at that Time.

This I have sketch'd from Bp. (a) *Cumberland* ; who, with a great Clearness and Penetration, calculated the following Table ; which, for the Entertainment of the Curious, I venture to insert.

The End of the first *Vicennium* is *Anno Mundi*, 1676.

<i>A.M.</i>	<i>Years after the Flood.</i>	<i>Couples born.</i>	<i>See Callisthenes.</i>
1676	20	30	
1716	60	300	
1756	100	3,000	
1796	140	30,000	<i>Babel's Tower.</i>
1836	180	300,000	<i>Egypt & Phenicia.</i>
1876	220	3,000,000	
1916	260	30,000,000	<i>Sicyon.</i>
1956	300	300,000,000	<i>Arabia.</i>
1996	340	3,000,000,000	Males furnished with Wives. In this Year the <i>Pe-</i> <i>leg</i> dies, born 101 Years after the Flood, and aged 239 ; be- ing the first, whose Death is determined in Scripture, after the Flood, <i>Gen.</i> <i>xi. 19.</i> And at that Time, every
Total		3,333,333,330	

<i>From Noah.</i>	<i>Years.</i>
1st. <i>Shem</i> lived above	600
2d. <i>Arphaxad</i>	
3d. <i>Salab</i>	} above 430
4th. <i>Hebar</i>	
5th. <i>Peleg</i>	} above 230
6th. <i>Reu</i>	
7th. <i>Serug,</i>	See <i>Gen. xi.</i>

Post Deluvian, whose Name is recorded in Scrip-
ture, even *Noah* himself, was certainly alive.

(r) See his *Orig. Gent. Antiq.* pag. 150.

The

The Part of the World first peopled after the Flood was *Asia*. Here the Descendants of *Noah's* three Sons cohabited and mixed together ; till their Number increasing, they sought out for new Settlements. To those who chose *Europe*, *Greece* was the nearest Country, to which some passed by Land over the *Hellepont* or *Bosphorus* ; others went by Sea, and were therefore called *Pelasgi*.

Mr. *Isaacson* is of Opinion, that

<i>Japhet</i>	} had for his Part, {	<i>Europe</i>
<i>Shem</i>		<i>Asia</i>
<i>Ham,</i>		<i>Africa.</i>

It cannot be unworthy of a Christian Reader's Notice, that at the Deluge, there was but one Wife preserved for *Noah*, and one for each of his Sons. God knew that Mankind was again to be multiplied upon Earth ; and was able to save more Women. This clearly shews the divine Abhorrence to Polygamy ; which wild Practice, being invented by *Lamech* (who was a Murderer), and being followed by the Sons of *Seth*, with the Daughters of *Cain*, introduced universal Corruption into the World. Such were the Origin, Increase, and Effects, of promiscuous Commerce with Community of Wives ; by which the Number of Mankind is so far from being augmented, that it is, and always has been, manifestly check'd by it, in every Region of the habitable World ; and is attended with infinite Evils, wherever it prevails.

About 160 Years after the Flood, and 2188 before Christ ; *Mizraim* (a), the Grandson of

F 2

Ham,

(a) The first King of *Lydia* and *Phrygia*, as we are informed, by *Diodorus Siculus*, lib. iii. and by *Eusebius*, lib. ii. Præp. Evang. *Eustachius*, commenting on *Dionysius Periegetes*, agree with *Herodotus*, and the *Lydian* Tradition, in this Point.

Ham, led Colonies into *Egypt*, and laid the Foundation of a Kingdom; which lasted about 1663 Years. Hence *Egypt* is called the Land of *Ham* (a); and the *Egyptian Pharaohs* boasted themselves the Sons of (b) antient Kings. *Zoan* was the City of their first Kings.

This *Mizraim*, was so called by the *Jews*; *Manes*, *Menes*, or *Meon*, by the *Egyptians*, when they spoke of him, as a Man; and *Osiris*, when they worshipped him, as a God (c); because he was their first King and Planter. The Foundation of *Egypt* is, by Archbishop *Ussher* in his *Annals*, computed to have been Forty-five Years after that of *Nineveh*.

Noah's Family lived at this Time, in Obedience to the Seven Precepts, deliver'd to him by God himself; first, Judgment; secondly, Blessing (d), which was only to bless the true God; thirdly, That they should abstain from strange Worship, that is, Idolatry; fourthly, that they should not uncover Nakedness, that is, that they should abstain from Incest, and Laciviousness; fifthly, from shedding of Blood; sixthly, from Rapines; and, seventhly, that

(a) *Psal.* cv. 23.

(b) *Isaiah* xix. 11.

(c) Tillage is commonly ascribed to *Ceres*, who was *Isis*, Wife to *Osiris*; as *Herodotus* observes.

Mizraim is said to have built *Memphis* (now called *Grand Cairo*, a City in the Isle of *Delos* in *Egypt*) and *Thebes*. *Syphis*, the first King of *Memphis*, erected the largest of the Pyramids. He began his Reign, *A. M.* 2164; reigned 63 Years, and died about 40 Years after *Abraham*. He was a most ambitious Prince; and was the first that speculated upon those religious Enquiries, which reduced the Principles of the Nation into Error and Idolatry.

(d) *Acts* xv. 21, 29.

that they should not pull a Member from any living Creature.

These Seven Precepts seem to contain the Substance of the Decalogue ; and a considerable Part of Nature's Statute Law ; and comprise the greater Strokes and Lineaments, of those natural Dictates, that are imprinted on the Souls of Men. The first respects the Administration of Justice ; that Judges, and Magistrates should be appointed, in every Place ; for the Order and Government of civil Societies, and the Determination of Causes, between Man and Man. The second is against blaspheming the Name of the true God. The third is against the Worship of Idols, and strange Gods. The fourth prohibits Adultery, unlawful Marriages, and incestuous Mixtures. The fifth forbids shedding of innocent Blood. The sixth is concerning Theft, and opposes the invading another Man's Property ; the Violation of Bargains ; the falsifying a Man's Word ; and all manner of Lying and Fraud. The seventh forbids all Acts of Cruelty, even to irrational Creatures, of the lowest Species ; lest Severity towards Beasts, should degenerate into Fierceness towards Man. Besides these, many other Precepts were occasionally given, for the Use of the Church.

When God enter'd into Covenant with his People, his first and great Command was (a), *Ye shall have no other Gods but me* ; in which there seem to be comprehended these four Particulars : First, that they should have a God (b) ; secondly, that

F 3

(a) *Exod. xx. 3. and xxiii. 13.*

(b) This Proposition condemns the *Barbarian* ; who has not the Knowledge of the true God.

that they should have their Creator for their God (*a*) ; thirdly, that they should have him only for their God (*b*) ; and fourthly, that they should have him, always for their God (*c*).

The Corruption of Mankind, by Degrees grew general. Their Morals were so universally bad, that they dared not trust one another ; but fear'd Surprizes, Violence, and Fraud, from every Hand.

Tho' *Moses* has not given us, the Years of the Life of *Ham*, and of his Issue ; yet we may prudently believe (and allow long Lives to that Line from the Flood) that they did by their Intemperance shorten their own Days, and did provoke the Deity, judicially to shorten them also.

The Descendants of *Japhet* receiv'd and propagated Heathenism (*d*) in *Greece* ; as it was found by *Thoth*, of *Ham's* Family, in *Phenicia* and *Egypt* (*e*). Their Gods and Teachers they call'd, the *Cabiri* (*f*) ; whom some Authors will have to be the Issue of *Sydic*, or *Shem* : But let that be as it will,

(*a*) This condemns all Heresy and Schism, of the *Sadducee*, *Pharisee*, &c.

(*b*) This condemns the *Samaritan*, who worshipped both the true God, and the Idols of the Land. Their Religion was a Mixture of Judaism and Paganism.

(*c*) This condemns the *Aramite*. The *Jews* call him such who fell back from the Worship of the true God— whose Father was a *Jew*, and his Mother an *Egyptian* ; falling from the Truth, *Levit. xxiv. 25, 27*. Such were *Laban*, the *Gadarens*, &c.

(*d*) *Bochart* affirms *Magog*, *Japhet's* Son, to be *Prometheus*, *Paleg. lib. iii. cap. 13*.

(*e*) *Plutarch* calls him *Orus*, the Grandson of *Cronus* (or *Ham*) ; the Son of *Menes*, or *Mizraim*.

(*f*) *Pausanias Bæotie*, pag. 300. line ult.

will, it is certain, Heathenism was first embraced, even by many Families descended from *Shem*.

Idolatry and Polytheism spread, like a Plague; wherefore the Lord, being determin'd to select *Terab*, and his Family, out of the rest of Mankind, and in them to establish his Church (a), order'd him to leave the Place of his Habitation, which was then corrupted.

As the Number of Men increased, so their various Humours and Fancies, in process of Time, invented new Rites, and new Sacrifices; degenerating from the true Worship, till at length they departed from the true God; but by *Terab* (tho' *Joshua* (b) says that he serv'd other Gods) Image-worship was neither invented, nor set up. *Judith* tells us (c) the *Chaldeans* expell'd him and his Son their Country, because they would not worship their Gods. *Epiphanius* indeed says, that his surviving *Haran* his Son, was a Punishment for his Idolatry; and that before him, no Father had seen his Children dye a natural Death. By others it is affirm'd, he was converted, by his Son *Abram's* Persuasions, to the Worship of the true God.

In Obedience to God's Command, *Terab*, taking with him his Son (d) *Abram*; and *Sarai* his Daughter-in-law, *Abram's* Wife; and his Grandson *Lot*, left *Uz* of *Chaldea*, with an Intent to go into *Canaan*; but in his Journey (e) died at

F 4

Haran

(a) *Gen.* xv. 7. *Joshua* xxiv, 2, 3. *Nebem.* ix. 7. *Acts* vii. 2, 34.

(b) *Chap.* xxiv. 2.

(c) *Chap.* v. verse 8.

(d) *Abram*, the Son of *Terab*, the Son of *Nabor*, the Son of *Serug*.

(e) *Gen.* xi. 31.

Haran, a City of *Mesopotamia*. He was born 222 Years after the Flood ; and died about 204 Years old (*a*); in the 205th Year of his Age.

Nineteen hundred and Ninety six Years before Christ, *Abram* was born, two Years after *Noah's* Death. He was 75 Years old, when his Father *Terah* died : So that *Abram* was begat in the 130th Year of his Father's Age, and not in the 70th (*b*).

(*a*) *Gen. xi. ver. 32.* See *Uss. Ann. vol. 1. pag. 7.*

(*b*) See *Willet ; Tremellius ; Knatchbull.*

*The END of the SECOND PERIOD ; which, by my
Computation, lasted 326 Years.*





THE
THIRD PERIOD
OF THE
WORLD,
A. M. 2803.

ABRAM, after his Father's Death, in the 75th Year of his Age, by God's Appointment, left *Haran*, to go into whatever Country, Divine Wisdom should lead him. And God called *Abram*, and (a) blessed him, with a Promise of Christ ; assuring him, that he would bless, protect, and multiply his Posterity, in an extraordinary manner ; and that in his Seed, all the Families of the Earth should be blessed. This was done 1201 Years before the Christian Æra (b).

By the divine Guidance, he with his Wife, Family, and *Lot*, his Brother's Son, with all their Cattle and Substance, went away from their Country

((a) *Gen. xii. 2, 3.*

((b) See *Wandensfel's Select Antiquit. pag. 149.*

try and Kindred, and Father's House, and travelled into the Land of *Canaan*; which was inhabited by the Descendants of *Canaan*, the fourth Son of *Ham*. *Hebron*, their Metropolis, was built seven Years before *Zoan* in *Egypt* (a).

This Country was then in Possession of the *Canaanites*; so that *Abram* was only a Traveller and Sojourner there.

In those Days, there was so much Ground to spare in every Country, that Strangers might travel, with their Families, Flocks and Herds, without Molestation, and be supplied with Necessaries, and yet not injure any of the Inhabitants. So *Abram* travell'd on, till he came to the Plain of *Moreh* in *Sichem*; where the Deity appear'd to him, and renew'd his Promise of giving that Land to his Seed. There *Abram* built an Altar, and worshipped. Thence he removed, some time after, to a Mountain between *Bethel* and *Hai*; where he built another. If we look into his Journeyings, we shall find that, wherever he made a Stop, he constantly built an Altar; which he left as a Monument, of his being a punctual, and exact Performer, of the Offices of Religion.

In the Year following, as he was travelling southward, a grievous Famine obliged him, to take his Family down to *Egypt*, for Provisions. From his first Entrance into *Egypt*, to the Departure of the Children of *Israel* out of it, is computed 430 Years.

After God had made that large, and comfortable Promise to *Abram*, that in him all the Families of the Earth should be blessed; he gave him to know, that (b) before that Promise should be perform'd, his

(a) *Numbers* xiii. 22.

(b) *Gen.* xv. 13.

his Posterity should be Strangers in a Land, that was not theirs — should sojourn, first in *Canaan*, and then in *Egypt*; and there be oppress'd, like Slaves, till the Expiration of 400 Years, that is, from the Birth of *Isaac*. In that Time, the Iniquity of the seven Nations, call'd the Land of the *Amorites* (a), who were then in Possession of *Canaan*, was to be filled. And the Lord promised that, in the fourth Generation, after *Moses* (b) and *Adron* (that is, *Jacob*) had brought them out of their *Egyptian* Bondage, he would, by heavy Punishments, oblige the *Egyptians* to release his Posterity — that then they should come and possess the *Land of Promise*, and there should serve the Lord their God. Then the Deity vouchsaf'd to enter into Covenant with *Abram*.

When the true Worshipers of God, were admitted into Covenant with him; that is, when they accepted of Terms, offer'd for their Purification; in token of their Acceptance, they always adhibited Sacrifice, to such Covenants. They were to kill, and shed the Blood of a Lamb — a Type of Christ, the great Purifier. Even that Blood, tho' but of a Lamb, was accounted holy, and capable of sanctifying and purifying the Altar, the Priest, and every Thing it touch'd. Having this Idea of Purification, they reckon'd Salt a necessary Ingredient in all Sacrifice, as an Emblem thereof; Salt being one of the most powerful Purifiers known; and of approved Use, in purifying most Sorts of Metals from Dirt and Dross.

In

(a) *Amos* ii. 9, 10.

(b) The Sons of *Amram*, the Son of *Cobath*, the Son of *Levi*; one of *Jacob's* Sons, that went with him into *Egypt*.

In *Egypt*, *Abram's* Wife *Sarai*, went under the Name of his Sister; it being enough, there, to endanger the Man's Life, that would pass for her Husband, tho' she was above Sixty-five Years old. In a short Time the King heard of her Beauty, and had her brought to Court; designing her for one of his Concubines: And the better to effect his Project, he loaded her pretended Brother, with many valuable Presents and Treasures. From the Desires of this vicious Prince, she had no one to protect her, but Divine Power; which interposed, and infested *Pharaoh* the King, and ail his Nobles ——— disabled them from dishonouring her Virtue; and made them sensible, upon what Account they were plagued. The King therefore gave Orders, that they might safely depart his Kingdom, with all their Possessions. This is a lively Instance of God's protecting all those, who worship him in Truth, and rely upon his Providence.

In this same Year, *Abram* with his Wife and *Lot*, upon his Return into *Canaan*, offer'd a Sacrifice of Thanks for his happy Escape, upon the Altar, which he had built before. To this Time *Abram* and his Nephew liv'd amicably together; but now, upon their Cattle mingling (the Land not being sufficient for both their Flocks and Herds) and their Servants quarrelling, they parted. *Lot*, having his Choice from *Abram* of the whole Country, went to the fertile Plains of *Sodom* and *Gomorrhah*, water'd by the River *Jordan*.

About seven Years after, (a) *Bera*, the King of *Sodom*, with four other Kings, rebell'd against *Chedorlaomer*, after serving him, or being tributary to

(a) *Gen. xiv. 4. &c.*

to him twelve Years ; but were by him overcome, in the Valley of Siddim. Lot, being taken Prisoner, was rescued by Abram, who kill'd Chedor-laomer, with his Confederates. In his return, he was blessed by Melchisedech, King of Salem and Priest of God, to whom Abram gave Tithe. The rest of the Spoils, each of his Partners having his Dividend, he restor'd to the King of Sodom.

Melchisedech, in his Name (a) King of Righteousness, and in his Title, King of Peace ; who, being not only King, but Priest also (b) ; and, not receiving his Priesthood by Succession or Entail (as those of the Line of Aaron did) was, in both these Respects, a fit Type of the Messiah (c).

He receiv'd and entertain'd Abram, as a true Servant, and particular Favourite of that God, whose Priest he himself was. Blessed, said he, be Abram, Servant of the most high God — Possessor of Heaven and Earth ! It is certain that this Melchisedech was not Shem (d) the second Son of Noah : Nor is it probable, that he should reign over

(a) Melach, with the Hebrews, is King ; and Zedek is, Justice, or Righteousness. Salem signifies, Peace.

(b) As there is no mention of his Birth, Death, the Time of his entering on, or leaving his Office, he stands in History, as a kind of immortal Priest, without any Predecessor or Successor, mention'd in the Line — who continued a Priest for ever ; that is, as long as the true Worship of God continued in Phenicia.

(c) St. Paul represents him (Heb. vii. 3.) without Father, or Mother or Pedigree (Ἀγενεαλόγητος) having neither Beginning of Days, nor End of Life ; but made like unto the Son of God, abiding a Priest continually ; that is, one, of whose Pedigree Moses has given no Account. This shews that he was a Priest, not by Descent, as the Levitical Priests were ; of whom the Genealogies of both Sides were exactly preserv'd.

(d) Compare Gen. xiv. 29. with Heb. vii. 6.

over the Children of *Ham*. Mr. *Isaacson* says, that he built *Jerusalem* 1969 Years before *Christ*; and called it *Solyma*, or *Hierosolyma*.

Soon after this, in a Vision, God renew'd to *Abram* his Promise, of enlarging his Posterity; and, desiring him to look round the Horizon, confirmed the Gift of all the Land he beheld, to him and them. And *Abram* went to dwell at the Oak of *Mamre*, not far from *Hebron*, one of the most antient Cities of the World, twenty Miles South of *Jerusalem*. There he built an Altar to his God, and ador'd his holy Name.

Here let us enquire what *Abram's* Religion was. All Religion necessarily consists, of Faith and Practice — of some Things to be believ'd, and others to be perform'd. Faith is a Part, even of Natural (a) Religion; and this Faith will persuade any candid, sedate Person, to perform the practical Part of it: For, if there be a God, and he is a just Rewarder of his Servants, it follows by necessary Consequence, that it is the Duty, of all his rational Creatures, carefully to serve and please him. Thus *Abram* must unavoidably have had a lively Sense, and firm Belief of the Attributes of God, from the History of Mankind, and Dispensations of Providence. He was convinc'd, That the Deity saw, and knew all Things — That he was a Lover, and Rewarder of Virtue — That he had an absolute Power over all the Creation; and, That his Mercy was as infinite, as the Moments of Eternity. Thus was he induc'd to believe, That a Being of this Kind, was to be serv'd and worshipp'd — fear'd and obey'd — lov'd and ador'd.

But,

(a) *Heb.* xi. 6.

But, besides what Reason and Observation might dictate to him, concerning God and his Providence, he believ'd God's Promise, of sending a Saviour into the World: And this Belief was counted to him for Righteousness — it was a Part of his Religion. Our Saviour told the *Jews* (a) that Abraham *had seen his Day, and rejoiced in it*; whence we may conclude, that he had Knowledge of *Jesus Christ*, to come — That by looking forward through Faith, he saw him as if then present — embraced the Expectation of him — rejoic'd in him, as his Saviour; and therefore did, in the Name of *Jehovah* (the Redeemer of the World, who appear'd to him) invoke the everlasting God (b).

It is evident from Scripture, that *Abram*, and his Descendants, did worship two distinct Divine Persons, *Elohim*, the (c) invisible God, whom no Man hath seen, nor could see; and *Jehovah* (d) the Lord, who appear'd to *Abram*. The *Antidiluvians* used both the Words, *Elohim* and *Jehovah* (e) as synonymous Terms, to signify the only true, and living God; and often join'd them together, to signify the Lord God. We likewise read, that the Deity vouchsafed speaking to *Adam* (f), to *Noah* (g), &c. but we do not read, that he appear'd to any human Person, before *Abram*. And by many judicious Writers it is allow'd, that the Lord who appeared to him, at divers times, was the same

(a) *John* viii. 56. (b) *Waldensel's Select. Antiq.* pag. 104.
 (c) *Exod.* xxxiii. 20. *Judg.* xlii. 22. *Job* ix. 11, xxiii. 8, 9.
1 Tim. vi. 16. (d) *Gen.* xii. 7. xxviii. 13. xxxii. 13.
 xxxii. 30. xxxv. 1, 9. xlviii. 3. (e) *Gen.* iv. 1. 25.
 (f) *Gen.* ii. 16. iii. 8, 9. (g) *Gen.* vi. 13. vii. 1. viii. 15.
 ix. 1. 8, 12. 17.

same Divine Person, who afterwards took upon him the Seed of *Abraham*, was made Man, and dwelt among the *Jews*.

If we look over all Accounts of the several Nations of the inhabited World, and *consider every thing that has been advanced by Philosophers ; we can meet with nothing, sufficient to impose upon our Belief, that the first Religion proceeded from the Use and Direction of mere, natural Reason ; but all History, both sacred and profane, offers various Arguments to prove, that God reveal'd to Man, in the first Ages, the Principles of Religion.

Natural Religion tells us, that we are all Sinners, and yet in a State of Favour with God — that is, in a Possibility, of being accepted of him. The whole Truth of *Natural Religion* is ——— a penitent Sense of Sin ; and a lively, but humble, Faith and Trust, in the Mercies of God, to be deliver'd from it ; tho' it might not be known, by what Method, divine Mercies might be convey'd to Mankind. This *Natural Religion* is an Instinct of Goodness, not in Idea, but the very inward Essence of the Soul. Had a Man no Sense of Shame for his Sins, he would be in the State of Beasts ; had he no Faith or Hope, he would be in the State of Devils.

Natural Religion teaches nothing — intends nothing, but to give us more Reasons for Penitence ; and more Reasons for Hope and Confidence in Divine Mercy. In this Light it is the Preparation of the Heart, for the Reception of evangelical Promises. Thus it gives us Eyes, to see ; Ears, to hear ; and a Heart, to understand the Truths of Divine Revelation. Now from all this it appears,
that

that *Natural Religion* can no more be the Effect of Natural Reason, and Speculation, than Natural Hearing and Seeing can.

Without the Assistance of Revelation, no reasonable Scheme of Religion could ever have been framed. From the various and trifling Superstitions of the wisest Heathens, in all Ages, it is evident, that, had not the Deity condescended to reveal Himself, in the early Ages, to Man — Human Reason would never have acquired a sufficient Knowledge of the Works of Creation and Providence; nor obtain'd just Sentiments of his Being, Attributes, and Worship.

The three principal Acts of *Abram's* Faith were (a) his leaving his Native Country, upon God's Command; 2dly, his Confidence in the Divine Promise, of his having a Son by *Sarai* (when, according to the Course of Nature, it was improbable) and that from this Child the *Messiah* should descend; and 3dly, his Offering up *Isaac*, the Son of the Promise. In all these, the Sincerity of his Faith, express'd itself in an absolute Obedience to God's Command: Wherefore, in the *New Testament*, *Abram's* Faith is made the Standard and Example of that Faith, which ought to be exercised by all Members of the Christian Church.

That Part of *Abram's* Religion, which concern'd his Practice, in the Worship of God, consisted in Sacrifices. From these being a Divine Institution, it seems most reasonable to suppose, that there were prescribed, certain Rules and Appointments, for the regular Performance of them. But, what the particular Ceremonies, or what the

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occa-

(a) *Gen.* Chap. xii. xv. and xxii.

occasional Times of sacrificing were, I cannot with any Certainty say. In *Gen. iv. 3.* we are told, that *in process of Time* Cain brought his Offering. It is translated in the Margin, *at the End of Days*: But, whether this will bear, at the End of certain or appointed Days, let the learned decide.

All the Nations of any Figure, at that Time, in the World were, *Persia, Assyria, Arabia, Canaan, and Egypt.* *Persia* was remarkable, beyond all the rest, for having a true and full Account of the Creation; upon which they founded their Belief. They were the Children of *Sbem* by his Son *Elam*, as *Abram*, and his Descendants, were by *Arphazad*. Dr. *Hyde* (a) observes, that they were for some time, in all probability, strict Professors of the pure Worship of God; but by Degrees degenerating into (b) *Sabiism*, they introduced Novelties and Fancies of their own, into their Faith and Practice. *Abram* is said, by this Author, to have reduc'd them back to the true Worship: But Mr. *Shuckford* (c) very modestly differs in Opinion; and says, "it is more probable, that the Corruptions in their Religion were not so early as *Abram's* Days." But I refer my Reader to his own Words.

"All his (Dr. *Hyde's*) Accounts of the *Persians* being antiently *Sabians*, are taken either from the *Mahometan* Writers, or *Greek* Historians; but these Authorities only prove, that they were
" *Sabians*,

(a) *In his Religio veterum Persarum*, cap. i. & 3.

(b) Worshipping of the Host of Heaven. See *Prideaux's* Connect. Vol. i. Book iii.

(c) Vol. i. pag. 306.

“ *Sabians*, before the *Magian* Religion took place
 “ among them ; but not that they were so, as early
 “ as *Abram's* Days. The true Reason of the
 “ *Persians* having been antiently recorded to be of
 “ *Abram's* Religion, seems likely to be this.
 “ As the Fame of *Abraham* and his opposing the
 “ *Chaldeans*, in their Corruptions and Innovations,
 “ was spread far and near over all the *East*, and
 “ had reach'd even to *India*, so, very probably
 “ all *Persia* was very full of it ; and the *Persians*
 “ not being then corrupted, as the *Chaldeans* were ;
 “ but persevering in the true Worship of the God
 “ of Heaven (for which *Abram* was expell'd
 “ *Chaldea*) might, upon the Fame of his Credit,
 “ and Reputation in the World, profess, and take
 “ care to deliver themselves down to Posterity,
 “ as the Professors of his Religion, in opposition
 “ to those Innovations, which prevail'd in *Chal-*
 “ *dea*. The first Religion therefore of the *Persians*,
 “ was the Worship of the true God ; and they
 “ continu'd in it, for some time, after *Abram* was
 “ expell'd *Chaldea*, having the same Faith and
 “ Worship as *Abram* had ; except only in those
 “ Points, concerning which he receiv'd Instructions,
 “ after his going into *Canaan*”.

Chaldea was the earliest Nation, after the Flood,
 that departed from the Worship of the true God.
 About the Year of the World 2078. Their Zeal
 and their Corruptions were equally extravagant.

The Religion of *Arabia*, in *Abram's* time, does
 not appear, in any respect, to have differ'd from
 his ; any farther than, that it cannot be proved,
 they knew the Orders and Revelations made to
 him after he enter'd *Canaan* ; which Country
 agreed with him in his Religion ; and the Inhabi-
 tants receiv'd and esteem'd him, as a Person in

great Favour with Heaven. This we may be certain of, from the Reception he met with from (a) *Melchizedech*, the High Priest, and from *Abimeleck* (b) King of *Gerar*.

Tho' the *Egyptians* fell into Idolatry very early ; yet, in *Abraham's* Time, we meet with nothing of that Sort. King *Pharaoh* receiv'd him and entertain'd him, without the Appearance of any Indisposition towards his Person or Principles ; or the least Sign of having a different Religion, from that which *Abram* himself profess'd and practis'd. Thus we find, that in *Abraham's* Time, there was a general Agreement in the World about Religion. Every Nation, or Plantation, except *Chaldea*, adher'd to the true Accounts of the Creation and Deluge, and worshipped the true God, according to what Revelations they had receiv'd. This they did, in a manner not different from *Abram* ; until God was pleas'd to enjoin him some Rites and Observances in Religion, with which he had not acquainted other Nations.

In the Procedure of his History, our Author informs us, that God renew'd his Covenant with *Abram* ; and, in token of a greater Blessing, chang'd his Name to (c) *Abraham* — making him a Father of many Nations. As a Seal of this, Circumcision was instituted. God also blessed *Sarai*, chang'd her Name into *Sarah* ; and promis'd them a Son, to be born within the compass of a Year. God commanded the Son's Name to be *Isaac* ; and in him promis'd, to establish his Covenant.

Abraham

(a) *Gen.* xiv. (b) Chap. xx. (c) Chap. xvii.

Abraham, at the Age of Ninety-nine ; his Son *Ishmael*, at the Age of Thirteen ; and all his Men-servants, were circumcised in the same Day.

As *Abraham* sat, in the Heat of the Day, at his Tent-door ; *the Lord* (that is, the second Person (a) of the glorious Trinity) accompanied with two Angels, appear'd to him, in the Plains of *Mamre* : He, taking them for three Travellers, generously offer'd them Entertainment ; which his Importunities prevail'd upon them to accept. After he had a Calf dress'd, and set it before them ; whilst he stood by them under the Tree, they did eat (b). The Chief of the three, brought a Confirmation of the ensuing Birth of *Isaac* ; the second (according to the Jewish Maxim) conducted *Lot*, safe out of *Sodom* ; and the third overthrew the Cities of the Plain.

God reveal'd to *Abraham*, the Destruction (c) of *Sodom* ; and how he design'd to destroy that unrighteous City, in a most dreadful manner. Here *Abraham* was so highly favour'd, as to have Leave to commune with the Lord *Jehovah* ; and was permitted to intercede, for the Men of *Sodom*. Upon this, *Lot* was commanded, for the Preservation

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(a) Here we may affirm, that no Part in sacred History, is more indisputable, than that the God of *Isaac* (here call'd *the Lord*) did frequently assume, and unite himself to a real Body ; and therein appear visible to such Persons, as he, in his infinite Wisdom and Mercy, thought fit to manifest himself to, in that manner.

(b) Their eating must be understood, according to the Nature of the Bodies, we may suppose to have assum'd : For, as God gave them Bodies for a Time, so he gave them the Faculties thereof — to walk, eat, drink, &c. to answer the Purposes of their Message.

(c) *Gen.* chap. xviii, and chap. xix.

servation of himself and Family, to fly to the Mountain; but, by much intreaty, he obtain'd Leave to go into *Zoar*.

When the two Angels came to *Lot's* House, his Neighbours made rude Attempts upon his Door; under the Surmise of their being two beautiful young Men. Those Ruffians were immediately struck blind; so that they could not find the Door. The two Angels secur'd *Lot* and his House; staid with him all Night; and acquainted him, upon what Account they were sent thither.

Early the next Morning (a little (a) after Sunrise) when *Lot* had made his Escape into *Zoar*, the angry Heavens pour'd down Showers of liquid Fire and Brimstone, upon *Sodom*, *Gomorrab*, and upon all the Cities, in the *Vale of Siddim*, with all their Inhabitants; of which the *Dead Sea* remains a Monument to this Time.

Lot's Wife, for looking behind her (contrary to the express Command of the Angel) was, in this terrible Calamity, made an Example of the Divine Vengeance, for her Disobedience; and was instantly turn'd into a Pillar of Salt. His Sons-in-law refused to go with him, so that they, and their Wives, were unhappily consumed in the Ruins. His two unmarried Daughters went with him to *Zoar*, and were preserv'd: But, *Lot*, fearing to continue there, soon retired to a Mountain, and took them with him; where they dwelt in a Cave, remote from all Conversation.

This sequestred Life was highly disagreeable to his Daughters ——— swell'd up their Fears, of dying unmarried and childless; and that so, their
Father's

(a) *Gen.* xix, 23, &c.

Father's Name and Family should become extinct.

Upon this Tract of Thought, so great was their Wickedness, that they enter'd into an Intrigue, of committing Incest with their Father. They having made him drunk with Wine, lay with him, and he perceiv'd not, that they did so. This was the incestuous Original of *Moab* and *Ammon*, whose Posterity, for many Ages, persecuted the People of God.

At the appointed Time, *Sarah* was deliver'd of a Son; whom *Abraham* (in Obedience to Orders) call'd *Isaac*, and circumcised him on the eighth Day. Now *Abraham* was an hundred Years old, and *Sarah* ninety. She suckled him; and in three Years wean'd him.

Ismael (the Son that *Abraham* had by (a) *Hagar*, about fourteen Years before) by God's Command, at *Sarah*'s Request, was sent away with a Blessing: Notwithstanding which, *Abraham* was well assur'd that, that Blessing was not to take place in any Branch of his Family; but that *Isaac* should be the Son of the Promise.

Shortly after this, God was pleas'd to try *Abraham*'s Faith, by requiring of him, to offer up, as a Sacrifice, and to slay with his own Hands, this his Son — his only Son, *Isaac*.

Without Hesitation, he took his Son, and after three Days Journey (b), he saw upon *Mount Moriah*

G 4

(a) An Egyptian Woman, his Wife's Servant-maid; for, till this, *Sarah* was barren, *Gen.* xvi.

(b) *Gen.* Chap. xxii. This Mountain was certainly the same, on which the Temple was afterwards built by *Solomon*; and on Part of which (*viz.* *Mount Calvary*) *Christ* afterwards actually offer'd

riah a Pillar of Fire, reaching from the Earth to the Heavens. Here he bound his Son upon the Wood, and stretch'd out his Arm, to give the fatal Blow; when a Voice from Heaven stopp'd him in these Words: ——— Lay not thine Hand upon the Lad. And Abraham, looking about, saw a Ram, caught by the Horns in a Bush; which he offer'd up for a Burnt-Offering, instead of his Son. This Place he call'd *Jehovah Jireh*, in Allusion to the Answer he gave his Son ——— God will provide himself a Lamb.

Abraham liv'd 175 Years. From Eber or Heber (the 5th from Noah) he and his Posterity (a) were call'd Hebrews. Isaac liv'd 180 Years.

In the 60th Year of their Father Isaac's Age (b), Jacob and Esau were born. Those Twins grew up together; tho' very different in their Tempers and Abilites. Jacob had an exalted Genius, and was studious; but Esau was indolent, and unlearn'd. However Esau, being the Elder, whenever his Father was absent, officiated at the Sacrifice; which was reckon'd so honourable an Employment, that Jacob greatly desired it; and for a small Refreshment, purchas'd from his Brother all the Right and Title of Seniority, in this Point; not in regard to his Father's Chattels and Effects (c), nor yet to the Blessing, promis'd the Seed of Abraham

offer'd up himself to God, as a Sacrifice for the Redemption of Mankind: Which Offering of his, as it seems to have been designedly pre-figur'd, by the intentional Offering of Isaac, so it might seem good to the Divine Wisdom, to assign the same Place for that typical Offering; when, in due time, the Anti-type, our Redeemer, was to be offer'd. O that Men would therefore, &c. *Psal. cvii.*

(a) *Gen. xiv. 13.*

(b) *Gen. xxv.*

(c) *Gen. xxxvi. 6.*

Abraham (a); but to the Right of Sacrificing, which belong'd solely to the First-born. Thus *Esau* prophanely despis'd his Birth-right; not having a due Value and Esteem for so religious an Office: But he never had a Right to the Blessing, because it was promis'd to *Jacob* before his Birth (b).

Isaac, notwithstanding the prophetic View, he had of this Dispensation, placed his Affections more upon *Esau*; because he gratified his Palate with savoury Venison. Therefore, when he call'd for *Esau*, *Jacob* (c), by a subtle Scheme of his Mother, counterfeited his Brother's Voice, Hands, and Neck; and so obtain'd that Blessing, which the Father (bias'd by partial Love) might have given to *Esau*, his favourite Son. This compell'd *Jacob* (d) to fly into *Mesopotamia*, to shun his Brother's Rage.

Upon the Way, were told to him the Blessings of his Posterity. At length he arriv'd at his Uncle *Laban's* (e) House; where he covenanted to serve him seven Years, for his Daughter *Rachel*; but *Laban* deceiv'd him with *Leab*. The Marriage Week being completed, *Rachel* also was given him to Wife. *Jacob*, after he had been twenty Years in that

(a) *Gen.* xxvii. 36. (b) *Gen.* xxv. 23. (c) *Gen.* xxvii.

(d) It may not be absurd to conjecture, that *Jacob* and his Mother *Rabeca*, were both punish'd for their Treachery to *Esau*, and imposing on the good old Man. She, very probably, never saw her favourite Son after that Day; and she underwent so much Vexation in Life, that she declated herself to be weary of it, *Gen.* xxvii. 46. Many Afflictions beset *Jacob*, after he had deceiv'd his antient Father; as appears by his Answer to *Pharaoh*, *Gen.* xlvii. 9. Lying, whatever Pretence may be assign'd for it, we must know to be abominable in the Sight of God, the Author, Supporter, and Rewarder, of Truth.

(e) *Gen.* xxix.

that Family, without taking any Notice to his Father and Brothers-in-law, set out for his own ; and *Rachel* stole her (a) Father's Gods. By his Prudence he was reconciled to his Brother ; wrestled with an Angel at *Peniel* ; obtain'd a (b) Blessing ; and was call'd *Israel*.

By his Wives, &c. *Jacob* had twelve Sons (c), which were call'd the *Patriarchs*. The eleventh Son *Joseph*, being hated by his Brethren, was sold by them (d) into *Egypt* ; where, for his Virtues, he was greatly promoted (e). Upon his Death-bed, he prophesy'd to his Brothers (who were all with him) their Return into *Canaan* ; took an Oath from them, to carry his Bones out of *Egypt* ; and died in the 110th Year of his Age.

Thus

(a) *Gen. xxxi.* Not Image-gods ; but rather, little Pillars or Stones, which had the Names of their Ancestors inscribed upon them.

(b) *Gen. xxxii.*

(c) By *Leah* he had *Reuben*, *Simeon*, *Levi*, and *Judah* ; from the last of whom, the *Jews* receiv'd their Denomination. By *Bilhah*, (*Rachel's* Maid) he had *Dan* and *Nephthali*. By *Zilpah* (*Leah's* Maid) he had *Gad* and *Asher*. Then by *Leah*, he had *Issachar* and *Zebulon*. By *Rachel* (who had been a long time barren) he had *Joseph* and *Benjamin*. Of the last she died in Child-bed, *Gen. xxxv. 16.*

(d) *A. M. 2279.*

(e) In the 13th Year of the Reign of *Thufimaris*, the 20th King of *Tanis*, or *Lower Egypt*. The Particulars of his History we reserve for a Place among the subjoin'd Instances of righteous Men rewarded. From the Story of *Joseph* (*Gen. xxxvii. 3.*) Parents may learn a Caution, to avoid that too common Indiscretion, of distinguishing between their Children, by partial Favours and Indulgences. From his Brother's selling him, we have an Example of the bad Effects of Envy and Malice. Hence we may learn, how dangerous it is, to entertain either ; and how easily — nay, how insensibly, we may proceed from one Sin to another. Their first Crime was, Envy ; which, swelling into Malice, begat Wrath, and laid the Scheme for intended Murder. Then they advanced to Covetousness ; and from that to Lying.

Thus the *Book of Genesis* ends ; containing the History of 2369 Years : And here began the Bondage of the Children of *Israel* ; when a King rose up in *Egypt*, who knew not *Joseph*, *Exod.* i. 8.

The Word *Patriarch* comes from the *Greek*, and signifies, Head of a Family. From the Fathers, who liv'd before *Moses* (as *Adam*, *Lamech*, *Noah*, *Shem*, *Heber*, *Abraham*, *Isaac*, *Jacob*, *Judab*, and all the other Heads of the twelve Tribes) the Patriarchal Age receiv'd its Appellation. It commenc'd from the Beginning of the World ; and continu'd till the Delivery of the Law, upon Mount *Sinai*.

The first Care of those holy Men, was to explain to all Persons under their Charge, the natural Laws written on the Mind ; and to acquaint them with those Divine Traditions, and positive Revelations, which they themselves had receiv'd from God. To this they join'd Prayer and Invocation ; than which no Duty is more natural and necessary. Nor were they wanting in Returns of Praise ; both by entertaining venerable Thoughts of the Deity, and by Actions suitable to those honourable Sentiments.

The Priesthood, in those Times, was vested in the Hands of Tribes and Families ; and this Office descended, hereditarily to the First-born, who had the Power of discharging it, during the Life of his Father, He only had a Right to approach the Altar, and to offer Sacrifice. The First-born, God consecrated to himself, as Ministers of sacred Things, before the Levitical Priesthood was ordain'd. This, however, was not so absolute, but that the younger Brother might, in some Cases, exercise the sacerdotal Function. Neither *Abraham*, *Levi*, nor *Moses*, was an eldest Son. Besides, the youngest, as well as the eldest, when

when settled in a Family of his own, had the Right of Sacrificing there, as the Head thereof. The Institution of Priesthood, and of Sacrifices, seems to bear the same Date.

This Worship of the Patriarchs, gives us an Idea of a Religion altogether natural, simple, and highly agreeable to the Dictates of our Minds. St. *Paul* attributes the superior Excellence of them all, to their Confidence in the Promises of God; particularly, that of sending in due Time a Saviour (a) — to become a Sacrifice once for all, for the Sins of the World. The Coming of Christ, and the clearer Revelations of the New Covenant, notwithstanding all this, prove how imperfect that Dispensation was, under which the Patriarchs liv'd.

In the Year of World 2433; three Years after his Brother *Aaron*; and eighty-one Years before the Departure of the Children of *Israel* out of *Egypt*, *Moses* was born (b). His Mother hid him for three Months,

(a) Tho' the most surprising Instances of the Humility, Patience, Faith, Steadfastness and Obedience of the Patriarchs, and of the most remarkable Persons for Piety, under the Law, as well as before it, were accepted as so many Proofs, of their Confidence in the Coming of a *Messiah*, whom they beheld from afar, as their Propitiation with the Father; yet their Faith and Manners were the same, with the Belief and Practice of Christians — with this Advantage, however, on our Side, that we have a more certain Ground for our Faith, from the Evidence we have, that all the Promises, on which they depended, have since been actually accomplish'd. This makes it highly probable, that, as they had the same common Religion, so they had the same common Reward and Benefit. That this was the direct Meaning of Heaven, is evident from the *Messiah* being promis'd in the very Infancy of the World; as soon as Man found himself in a helpless ———— 1st Condition.

(b) *Exod.* chap. ii.

Months; and, when she could not longer conceal him, she made an Ark, or kind of Basket, of the Bulrushes; and, daubing it with Slime and Pitch, she put the Child therein. She then laid it in the Flags, by the River's Brink, committing it to the Mercy of Providence; and his Sister stood afar off, to wait the Event. King *Pharaob's* Daughter, shortly afterwards, went down to the River to bathe, attended by her Maidens; and, upon Sight of the weeping Infant, she determin'd to preserve him, and to make him her adopted Son. His Sister, upon this, mix'd with the Attendants, and offer'd her Service, in procuring a fit Nurse for her Child; which being consented to, she call'd her own Mother, to whose Care the Princess committed him. And she call'd his Name (in the *Egyptian* Language) *Mosche*, from a Word signifying to draw out; because he was drawn out of the Waters. This *Moses* himself chang'd into the *Hebrew* Name.

He, being bred up in *Pharaob's* Court, was instructed in all the Learning of the *Egyptians*; and liv'd in great Esteem. He became a Man of Eminence among them; was made a General in the Army; and commanded in several Campaigns, with great Conduct and Success (a). By Faith (b) he refused to be call'd the Son of *Pharaob's* Daughter — and by Faith, declin'd the *Egyptian* Sceptre. Faith turn'd his Heart from that Crown, to the Afflictions of his Brethren; as he firmly believ'd whatever God had promis'd.

In the fortieth Year of his Age, having kill'd an *Egyptian*, whom he saw severe upon an *Hebrew*; he

(a) *Josephus* lib. iii. cap. 10.

(b) *Heb.* xi. 24.

he thought it prudent, to withdraw from the Danger of an Information, or other Suspicions of the King; and therefore made his Escape to *Jethro* the Priest, and chief Inhabitant of *Midian*. There he married *Zipporah*, and liv'd with her Father forty Years; in the Capacity of a Shepherd. As *Jethro* was a Man of great Probity, Penetration, and Experience, *Moses* was obedient to all his Counsels.

As *Moses* one Day was keeping his Father's Flock on Mount *Horeb*, (a) the Deity appear'd to him

(a) The Infinite God cannot be cloath'd in Shape, nor bounded within the Limits of any Form or Figure; so as to become the Object of Sight, to any Mortal Eye — Even the wisest Heathens found insuperable Difficulties, in any such Supposition. *No Man hath seen the invisible God* (Col. i. 15.); nor can see him: But that Divine Person who is call'd the God of *Israel* (*Exod.* xxiv. 10.), the God of *Abraham*, the God of *Isaac*, and the God of *Jacob* (*Gen.* xxvi. 24.) appear'd to the Patriarchs from *Abraham's* Time, in a real Form (*Gen.* xii. 7. xviii. 1. xxvi. 24. xxxii. 30. xxxv. 9.), and was evident to them, by the same infallible Proofs, that manifested him alive to his Disciples, after his Passion, *Luke* xxiv. 39, *Acts* i. 3. Holy Writ informs us, of the Deity often appearing in the Form of Fire; attended with Light and Air or Cloud. This may introduce, a lively Emblem of the Blessed Trinity, into our Imagination; if we dare to apply the Idea of Fire, to the First Person; of Light to the Second; and of Air or Spirit, to the Third. The first is call'd a consuming, and a devouring Fire (to the Wicked) as the Avenger of Sin, *Exod.* xxiv. 17. *Deut.* iv. 24. ix. 3. *Heb.* xii. 39. The second is call'd, the Light of the Gentiles, *Isa.* xlii. 6. xlix. 6. *Luke* ii. 22. *Acts* xiii. 47. He was that true Light, which lighteth every Man, that cometh into the World, *John* i. 9. He declared the same of himself, *John* viii. 12. ix. 5. xii. xxxv. 46. The Word *Ruach* is often interpreted in Scripture, *Ventus* (the Wind), *Flatus* (Inspiration or Inflation) and, the Spirit of God. *Gen.* i. 2. *Psal.* xxxiii. 6. *Isa.* xl. 13.

him in a burning Bush ; and sent him to deliver *Israel*.

When the Church was multiplied into a great Nation, God was pleas'd to renew that Covenant, with the whole Body of his People, which he had before made with private Families ; by giving them a Dispensation, consisting of Meats and Drinks ; divers Washings, and carnal Ordinances, imposed upon them, until the Time of Reformation (a). The Minister of this Dispensation was *Moses* (the Son of *Amram*) a Person of extraordinary Qualities ; whose signal Preservation, when but an Infant, presag'd him to be born for great Undertakings.

The unlimited Mercies of God to the Faithful, were eminently confirm'd to the Children of *Israel*. *Moses* (being eighty Years old) and his Brother *Aaron*, having declared to King *Pharaoh* their Message, on which they were sent by God, were charg'd by him, as Heads of a Mutiny, and with rude Language sent away. Then more grievous Labours were immediately laid upon the *Israelites* : But, the more they were oppress'd in this Captivity (b) by the King's Tyranny, they multiply'd the more. God was moved with Compassion (c), when he heard their Cry ; and for their Sakes, sent horrible Plagues among their Enemies. *Moses* and *Aaron*, being urged thereunto by God, return'd to *Pharaoh* ; whose Obstinacy increas'd, on Account of his Magicians imitating, in vain, the Miracles of *Aaron's* Rod. At the Divine Command, *Moses* and *Aaron*, by that Rod (which (d) was turn'd into a Serpent) changed the Quality of their

(a) *Heb.* ix. 10.
Exod. iv. 4.

(b) *Exod.* i. 8.

(c) *Exod.* ii. 24.

their River (in whose Waters they purify'd themselves, and on whose Banks they worshipp'd) into Blood ; and on the *Egyptians* laid ten heavy Plagues. The Sun and Light were turn'd into intense Darkness, for three Days — even such a Darkness as (a) might be felt — The Air was made pestilential ; and the Dust of the Earth, noxious. God sent among them, Flies, Lice ; Frogs, Murrain of Cattle ; Boils and Blains ; Hail and Fire mingled with it (b).

And the Lord commanded *Moses* to stretch forth his Hand over the Land of *Egypt*, for the Locusts ; and an East Wind brought such Locusts as were never before, nor shall be after them. Grasshoppers and Catterpillars, with other Vermin, cover'd the Face of the whole Earth, so that the Land was darken'd : And they did eat all the Fruit of the Earth, and every Herb of the Field, which the Hail had left through all the Land of *Egypt*.

All these Plagues, which our Author explains the Property of, were so directed, as to leave the *Israelites* unhurt Witnesses, of the Superiority of their God, and of the Folly and Distraction of such, as trusted in the Planets, or any other pretended Deities, set up by the Madness or Ignorance of Men. For those Ends, after the Magicians (or Priests of their fictitious Gods) were foil'd, by Divine Permission *Pharaoh's* Heart was harden'd — to resist, or rather to rebel ; until, by repeated Miracles, Almighty Power had, in Sight of the most puissant and populous, the most learned,

(a) *Exod.* x. 21.

(b) *Exod.* viii. 9, and 10.

learned, yet most superstitious Nation then in the World, asserted his own Supremacy over those false Gods, by making the very Things, which they worshipp'd, the Instruments of their Calamities.

Now, when *Pharaoh* would hardly let the Children of *Israel* go, God slew the First-born of all his Land: For his Heart was harden'd, that the Divine Wonders might be multiplied in his Kingdom. This happen'd the Day after the first Institution of the *Passover* (a). The First-born of the *Israelites*, were then sanctify'd to God; the Memorial of the *Passover* commanded; and the Male-Firstlings of every Beast, were set apart for religious Uses.

The compleat Term of 430 Years, from their first Pilgrimage, being expir'd; when the *Israelites* (in Number, 600,000 Men, besides Children) were on their March, out of *Egypt*; *Pharaoh* pursued them with all his Forces: But the Lord went before them, in a Pillar of a Cloud by Day, and in a Pillar of Fire by Night (b), to conduct them safe. After several Encampings at the Red Sea, *Pharaoh* and his Army almost overtook them: But the Lord caus'd the Sea to go back, and divided the Waters, for the Children of *Israel* to pass through; and they went into the midst of the Sea, upon dry Ground; the Waters being as a Wall to them, on their Right-hand and on their Left. But the Waters closed upon the *Egyptians*, that pursued — the Depths cover'd them, and destroy'd them all; so that there remain'd not so much as one of them.

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By

(a) *Exod.* Chapters xi. and xii. (b) Chap. xiii.

By the Example of this wicked Prince, we are here admonish'd to beware of two capital Vices ; Obstinacy of Heart, in contemning God's Oracles and Ministers ; and inveterate Malice — which seldom dies, but with the Ruin of him, in whom it lives.

When the *Israelites* saw the Carcasses of the Enemy, either floating on the Sea, or cast upon the Shore, they sung a Song of Praise and Thanksgiving unto God, for their miraculous Deliverance from Bondage (a). They were supplied with Water at the Fountain *Marak*, in the Way to *Sbur* ; and, when they complain'd of its being bitter, *Moses* sweeten'd it, with the Wood of a certain Tree, which the Lord shew'd him.

Thence they march'd to *Elim*, a Place abounding with Wells and Palm-trees. At *Zin*, when they murmur'd against *Moses* for want of Bread, God was graciously pleas'd to send them Quails and Manna from Heaven (b). When they murmured at *Rephidim*, for want of Water, he sent them to the Rock in *Koreb* ; and, at the Command of the Lord, when *Moses* struck the Rock with his Rod, the Water sprung up, as out of a Fountain. Near *Rephidim*, *Amaleck's* Army fell upon the Rear of the *Israelites* ; and were overcome by *Joshua*, their Captain, while *Moses* held up his Hands in Prayer to Heaven. This Battle had many Turns. *Aaron* and *Hur*, when *Moses* was quite tired of this Posture, held up his Hands for him, all the Remainder of the Day until Evening ; because, whenever he let his Hands fall (as we read in

(a) *Exod* xv. (b) *Chap.* xvi. Thus were they supply'd in the Wilderness forty Years.

in *Exodus*, chap. xvii. ver. 11.) the *Amalekites* prevail'd : From which we may learn, the Efficacy of Prayer ; and that we ought not to faint in Prayer, lest with the falling of our Hands, we fail in our Requests. Upon obtaining the Victory, *Moses* erected an Altar, and call'd it *Jehovah Nissi* — or, the Lord is he, who exalteth me.

Thence they remov'd to the Foot of *Mount Sinai* ; where they were order'd to sanctify themselves (a) three Days, that they might receive and entertain the Divine Will, with a pure Mind. They were likewise order'd, not to touch the Skirts of the Mountain. Hence we may learn, first, not to come to hear the Word of God, with unclean Hands, and corrupt Hearts ; and, secondly, not to pry into his Secrets, any farther than we are limited. *Moses* was call'd up into the Mount, by a Voice from Heaven ; where being prepared by Prayer and Fasting, he convers'd with God, and receiv'd the Body of the *Jewish* Laws.

On the third Day, when their Tents were pitch'd before *Mount Sinai*, God spake to *Moses* his Ten Commandments ; and deliver'd them to him, writ with his own Hand (b) on two Tables of Stone. There was a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding loud ; inso-much that all the People trembled. And the Lord commanded *Moses*, to charge the People, lest they should approach too nigh his Presence, and (c) be consum'd.

The Lord, in his Descent from Heaven, was cloath'd with Majesty and Terror — with Black Clouds and Tempests — with Thunders and

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Lightnings

(a) *Exod.* xix. 10. (b) *Exod.* Chapters xx, and xxxi.
(c) *Psal.* lxxviii. 8. *Ezek.* Chap. i.

Lightnings ——— with Fire and Smoak, on the Top of the Mountain, ascending in spiry Columns, like the Smoak of a Furnace; so that the very Mountain itself quaked (*a*). Such Pomp and Magnificence did God make use of, at that Time, to excite the more solemn Attention to his Statutes; and imprint the greater Reverence for them, on the Minds of the People.

The principal View of all the Solemnity and Majesty, with which the Decalogue was introduc'd, was to settle the Supremacy of the incomprehensible King of Kings. And all their other Rites and Ceremonies, Ordinances and Institutions, were intended as Ceremonials ——— for ever to keep in View, the Evidence, of the Superiority then settled ——— of God's merciful Purpose, and Dispensation towards his Creatures ——— of the Crime of Man, and his Forfeiture ——— together with the Promise and Means of Peace and Salvation.

Moses and *Aaron*, *Nadab* and *Abihu*, and seventy of the Elders of *Israel*, went up into the Mount (*b*), and there beheld the Glory of God. The rest returning, *Moses* with *Joshua* (his principal Officer) waited there six Days, for the Appearance of the Lord. There *Moses* continued forty Days and forty Nights, without either Meat or (*c*) Drink ——— where he receiv'd God's Command, concerning the Model of the Tabernacle; the Priests Garments; their Consecration, Sacrifices, &c.

It was after these forty Days Fast, that the Tables were deliver'd to *Moses*, which he broke at the Foot of the Mount; upon seeing the People keep a Festi-

(*a*) *Heb.* xii. 21.
(*c*) *Deut.* ix. 9.

(*b*) *Exod.* xxiv. 9, 18.

a Festival, in Honour of an Idol. For this the *Jews* observe a solemn Fast, unto this Day. *Moses* burn'd the molten Calf, and order'd the *Levites* to put 3000 of the Idolaters to Death. Notwithstanding their many Deliverances, yet Weakness of Faith, was still their Sin. Upon their being so wonderfully supplied four times (by which the Long-sufferance of God, towards Sinners, eminently appears) their Faith might be confirm'd: But, by this Act of base Idolatry, they more grievously offended the true God, than they had done before. However, Divine Mercy graciously spared the rest of his People, at the Prayer of his Servant *Moses*, *Exod.* xxxii. 33. Thus much may be offer'd in Excuse of *Aaron* for suffering this Idolatry, in the Absence of *Moses* ——— that he indeed receiv'd the Gold from the People (for fear of being assassinated, as *Hur* probably was, for refusing it) but that the forming it into a Mould, the proclaiming it a God, when made into a Calf, was done by the Workmen or Artificers, and the People, and not by *Aaron*, *Exod.* xxxii. 24.

It would be superfluous, to introduce the various Sorts of Idolatry (*a*), that crept into, and over-
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(*a*) They, who had lost the Knowledge of Revelation, and with it the Knowledge of the invisible Author of Nature, upon observing the regular Motions of the heavenly Bodies, and (their establish'd Influences on Times and Seasons, inclin'd to believe them Self moving and Self-existent; and therefore the only Powers, to whom they had any Obligation, or ow'd any Duty and Service. The Sun, Light, Air, and Clouds, were, in Appearance to them, the immediate Causes and Producers of all their Comforts. The next Step taken in the Progress of Idolatry, was to deify their Heroes. The most establish'd of their Deities, thus canoniz'd, were, *Saturnus*, *Belus*,

spread the several Nations of the World ; but Worship was gradually transferr'd, from the true invisible God, to the visible Representations of him, by the Opinions of speculative and visionary Men, who had lost or disbeliev'd Revelation (a) It was therefore to eradicate out of the Service of his chosen People, the profane Worship of all pretended Deities, and to manifest that the invisible God had all those Powers under his Command ; that the true God wrought so many Wonders, by his Servants *Moses* and *Aaron*. It was to confirm the Children of *Israel* in their Faith, that the Spirit of God divided the Waters of the *Red Sea* ; and made them, contrary to the ordinary Course of Nature, stand in Heaps on either Side, like a Wall — That

Belus, Baal, Semiramis, Ninus, Chronus, Moloch, Rhea, Osyris and Isis, Orus, Typhon, and Neptune. After this, they dedicated to each particular Deity, some living Creature ; and paid their Worship of the Deity to such Creature, or the Image of it. This Idolatry was unquestionably practised in *Egypt*, before the *Israelites* left it ; for there they learn'd to make the Figure of a Calf — *Exod. xxxii.* To all such hieroglyphic Representations of their Deity, they added a Crown, or Circle of Gold ; from which arose, quite round the Circumference, Plates of Gold, like Pyramids, imitating Rays of Light. At last, we have reason to suspect, that they had in some Nations, for the Objects of their religious Service, Brutes, and even inanimate Things. The Scriptures upbraid the *Israelites*, with their lusting after the Onions of *Egypt*, *Numb. xi. 5.*

(a) Worship and Adoration must not be refer'd to Statues, Pictures, Emblems, or the Likeness of any Thing in Heaven or Earth : For the Deity does not exist in Colours artfully disposed, nor in frail Matter destitute of Sense and Motion : So that, to make an Image or Picture, whereby to worship, or represent the Deity, is, instead of having an awful, august Idea of such a tremendous Being, a degrading and debasing of it, *Exod. xxxv. 15. Psal. lxxiii. 27. Rom. i. 23. &c.*

— That by the Touch of a Rod, a Spring of Water gush'd out of a Rock — That the Air was made to rain down Food upon them, for forty Years — That the Deity was pleas'd, miraculously to shew himself, in the Appearance of Fire; from thence to deliver the Law to *Moses*, and to offer a Covenant to his People. Then the Scope and Intent of the Law, was given in the Ten Commandments. The first Table was, to inculcate the Sovereignty of God, and to assert the seclusive Title of Service that is in him — as the Creator and Preserver of all Things; in Opposition to all other fictitious Deities, whose Service is most expressly prohibited. The other six Commandments (contain'd in the second Table, and generally call'd the *Moral Law*) were intended as a System of social Rules, to prevent all Trepasses against Society. Thus the seventh Commandment is not only strong against the forbidden Use of other Men's Wives, and other Women's Husbands; but likewise against Polygamy (a) and all promiscuous Commerce of

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Sexes.

(a) Polygamy proceeds from a more than brutal Lust; and only subsists, until Surfeits, new Likings, and Inconstancy dissolve it. Polygamy devolves infinite Evils upon Society. By it the Trust and Confidence of the most constant Friendship are destroy'd, and the great Engagement to mutual Love is dissolv'd. By it the Assurance of Support in Sicknes, Consolation in Distress, and Society in Age, are abolish'd. By it the Interests of Families, are quite distracted; Jealousies of all kinds, rais'd to the highest pitch; the Evils of Life exceedingly multiply'd; and the greatest temporal Blessings infinitely impair'd. In short, it is so notorious a Violation of the Law of Nature — so destructive of the Rights of Mankind, and the Peace of Society; that the Law against it, seems to be one of the most important Laws of Nature; guarded with as many, and as strong Sanctions, and demonstrated with as much Evidence

Sexes. No Conclusion therefore can be fairly drawn from any Part of the Writings of *Moses*; that Polygamy, Concubinage, or any kind of Incontinence, are in the least encouraged, by any Example or Law in his History. By him it is rather expressly prohibited, throughout the whole 18th Chapter of *Leviticus*; of which Prohibition, if we compare the similar Proofs, as cited in the Margin of the large *Bible*, from the Beginning of that Chapter to the End, we shall find the Tracks, all over that sacred Volume.

The next Morning, after *Moses* had broken the first Tables, in pursuance of Orders, he made new ones; and, upon certain Conditions, God condescended to renew his Covenant with his People, and gave them his Laws again.

When *Moses* receiv'd the Ten Commandments, his Face was irradiated with celestial Glory. His Visage, when he came down from God, with the two Tables of Testimony, on which he had written the Covenant and Decalogue, after conversing with the Lord forty Days and forty Nights, there was a Lustre fix'd upon his Countenance, which dazzled the Beholders ——— infomuch that *Aaron* and the People were afraid to come nigh him, until he cover'd it with a Veil (a). This was a Pledge and short Essay, not only of the Appearance at Mount *Tabor* (b); where, at the Transfiguration,

dence from the Reason and Nature of Things, as any in the whole System. “Whoever considers the infinite Evils, derived from
 “the Practice of Polygamy, throughout all the Parts and
 “Portions of this Globe, and abhors it not ——— must have
 “a Soul, utterly estranged from all social and benevolent
 “Affections; from all true Love of Liberty, and Reverence
 “of Virtue; and from all Honour, Awe, and Veneration
 “of the Deity. *Dr. Delany's Reflect. on Polyg.*

(a) *Exod.* xxxiv. 29.

(b) *St. Matt.* 17.

figuration, he was seen again in Glory; but also of that eternal Glory, which is prepared for him.

The *Digest* or *Code* of the Laws, now given to the *Jews*, as the Terms of the national Covenant between God and them, consisted of three Sorts of Precepts — Moral, Ecclesiastical, and Political; which the *Jews* will have intimated, by the Laws, Statutes, and Judgments, so often mention'd in the Writings of *Moses*. By Laws, they understand the Moral Law, or our natural Notions of Good and Evil; being a Summary of the great Laws of Nature; the most essential Parts of which were now consign'd to Writing (in the *Decalogue*), and incorporated with the *Jewish* Institutions. By Statutes, they mean Ceremonial Precepts, with peculiar Reference to the Church. By Judgments they mean Political Laws, concerning Equity, and the Order of Human Society. The Moral Law was to be perpetual. The Ceremonial Law was to be observ'd, only till the Correction (a).

With great Humility it may be conjectured, that the Ten Commandments do not contain a compleat System of Natural Laws; but were adapted to the present State and Capacity of the People, to whom they were given. As for instance, we are not by any of them oblig'd to do good to others; to be grateful to our Benefactors; to forgive Injuries; to love, assist, and relieve our Enemies; or to pray for our Slanderers and Persecutors. But in the Gospel, we have the Obligations of Nature more fully and clearly explain'd. All sorts of
Re-

(a) Thus, when Circumcision is said to be a Covenant for ever (*Gen. xvii. 7.*) it is meant, for a long Time, till the Coming of Christ.

Revenge (*a*) are there condemn'd ; and even the Remembrance of Injuries forbidden. There our Duty is render'd more fix'd and certain ; and many Instances of our Obedience, are extended to higher Measures ——— to greater Exactness and Perfection, than they were ever understood to have before. Now we find, that all Ecclesiastical Commands, are agreeable to the great Standard of Nature.

The Ceremonial Laws seem to have been given for two Purposes ; for the more orderly Government of the Church ——— the more decent and exact Administration of the Worship of God ; and that they might be Types, and Figures of the Evangelical State ----- visible and symbolical (*b*) Representations of the *Messiah* (*c*) ; and the great Blessings, which he was to introduce into the World.

On the first Day of the first Month of the second Year after their Departure out of *Egypt* (that is, about the Middle of our *March*) *Moses* erected the Tabernacle. The Ark and Altar were completely

(*a*) First, the *Pharisee's* ——— *A Tooth for a Tooth, and an Eye for an Eye* : Secondly, *Cain's* Revenge, seven for one, (*Gen. iv. 24.*) : Thirdly, *Lamech's* seventy-seven for one (*Gen. iv. 24.*). Fourthly, *Sampson's*, three thousand for one (*Judg. xvi. 28.*

(*b*) *Heb. x. 1.*

(*c*) Tho' such Institutions were typical and figurative—— applicable only (*ex post facto*) by a Comparison of the Figures with the Events; and, tho' we cannot assign Reasons, that to us may seem adequate, for the Deity's wrapping up in Mystery and Figures ; yet it pleased God, to convey such Intimations of the then future Advent of the *Messiah*, to the *Israelites*, in the Law and by the Prophets, as were, at the Approach of the pre-figur'd Event, full and distinct Proofs, that Jesus was the Person intended : Notwithstanding that we have lost the Knowledge of the Language, and Emblems, that were in Use with those, to whom the Revelation was given.

pleatly finish'd before, and made fit for their respective Places ; and all the Materials ready for putting together. And, when the Tabernacle was rais'd ; the Ark properly plac'd ; the Vail hung up ; the Table of Shew-bread fix'd, with the Bread in order upon it ; the Candlestick being put in its Place ; the Lamps lighted, and the golden Altar of Incense, put in the Tent before the Vail ; *Moses* burn'd Incense thereon, set up the Hanging at the Door of the Tabernacle ; put up the Laver in its Place ; rear'd up the Court round about the Tabernacle and Altar, and set up the Hanging of the Court-gate, *Exod. xi.* God was then pleas'd to give the People a visible Demonstration of this Structure, being finish'd according to his Command. A Cloud cover'd their Tent, and the Glory of the Lord fill'd the Tabernacle. This visible Evidence of the divine Presence continu'd till the End of their Journeys thro' the Wilderness. (*Numb. ix.*) in order to manifest to them his Will of having a known and determin'd Place for his Worship ; where he would at all times vouchsafe to meet them, to hear their Prayers, and to grant their Requests. This was the first House erected in the World for the Purposes of Religion. Of the various Utensils, their Situation, and the Design of them, I shall introduce a more particular Account in treating of the Temple.

The Lord, in a loud Voice, deliver'd to *Moses*, out of the Tabernacle (before *Moses* could enter into it) the several Laws recorded in the first eight Chapters of *Leviticus* ; after which *Moses* proceeded to anoint the Tabernacle, the Altar, and all its Vessels ; and to consecrate *Aaron* and his Sons to the Priest's Office. *Aaron* did not officiate till
the

the twelfth succeeding Day ; and the *Passover* was celebrated on the fourteenth, *Numb. ix. 5.*

The *Mosaical* Worship consisted chiefly of Prayer, Sacrifices, and Sacraments.

Their two Sacraments were, Circumcision and the *Passover*. Circumcision (which was afterwards incorporated with the System of the *Jewish* Laws) was, first, a positive Precept given to *Abraham* ; when God enter'd into a Covenant with him, to take his Posterity for his peculiar People (*a*), and out of them to raise the promis'd *Messiah*. This was to be the distinguishing Badge of his Children, and the Seal of the Covenant. It was also a great Argument of *Abraham's* hearty Compliance with the Terms of the Covenant. These were the mystical Reasons of its being instituted. It was to be administer'd the eighth Day, inclusively (*b*).

The second *Passover* was instituted, as a yearly (*c*) Memorial of their Deliverance out of *Egypt* ; and as a typical Representation, of our spiritual Redemption by Christ. It was to be celebrated with a Male Lamb, taken out of the Flock ---- without Blemish --- to denote the Lamb of God, that takes away the Sins of the World ; who was taken from among Men, a Lamb without Blemish and without Spot, holy and undefiled, harmless, and separate from Sinners. None but the clean and undefiled were allow'd to eat of it ; to shew, that true Believers only can be Partakers of Christ, and the Merits of his Death.

Their

(*a*) *Gen. xvii. 5.*

(*b*) Thus the *Jews* understood it, for six whole Days, and part of two others : In like manner, as we reckon three Days, between our Saviour's Burial and Resurrection. (*c*) *Num. ix.*

Their Times of Worship were daily, weekly, monthly, and yearly. Their daily Worship was perform'd thrice a Day ; borrow'd from the three times of their Sacrifice. From the Morning Sacrifice, they took their Morning Prayer, at the third Hour (a) ; which is nine in the Morning with us. From the Mid-Day, or Noon Sacrifice, that of the sixth Hour (b) ; and from their Evening (c) Sacrifice, their Evening Prayer, at three in the Afternoon.

Their weekly Solemnity was the *Sabbath* — a Type of that Rest, which remains for the People of God.

Their monthly Festivals were the New Moons ; observ'd with Sacrifices, Sound of Trumpets, and other Demonstrations of Joy, in Remembrance of the Blessings receiv'd in that Month.

Their grand annual Feasts were three, at which all the Males, after the *Israelites* were settled in *Canaan*, were oblig'd to appear at *Jerusalem*, to present themselves before God. Of these I shall treat more fully, in the proper Place.

Moses and *Eleazar*, by God's Command, in the Plain of *Moab* (d), near *Jordan*, opposite to *Jerico*, number'd the People from twenty Years old and upwards ; and found them to amount to 601,730, besides the *Levites* number'd by *Moses* and *Aaron*, in the Wilderness near *Sinai* (e) ; whose Number, reckoning them from a Month old, came to 23,000: and then *Moses* receiv'd the Divine Command, to
part

(a) *Acts* ii. 15.

(b) *Acts* x. 9.

(c) *Acts* iii. 1.

(d) *Numb.* xxvi.
and *Joshua*.

(e) Of whom none were left but *Caleb*

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part the *Land of Promise* among the *Israelites* (a). At this time commenced the Law, for Succession in Heritages.

When *Moses* number'd the *Levites*, he appointed to their several Families, their respective Services; and set apart the whole Tribe for the Ministry of the Tabernacle. All that were number'd of the *Levites*, in order to be taken instead of the First-born, were but 22000. Compare *Numb.* iii. 43. with *Ver.* 39.

The ninetieth *Psalms* is a Prayer of *Moses*, occasion'd by a great Mortality, and the shortening Men's Lives, from what they were before: All which was the Effect of that Sentence pass'd upon them, *Numb.* xiv. 26, &c. that none of them should come to the Promis'd Land; but *Caleb* and *Joshua*, by reason of their Murmuring. We find, that to the Time of *Moses*, the Lives of Men generally shorten'd from the Flood (in the Space of Eight hundred and Fifty Years), and were then reduced to Seventy and Eighty; whereabouts they stand ever since.

Moses, having receiv'd Notice from Heaven that he should die, laid his Hands upon *Joshua* (b), gave him Instructions, and declared him to be his Successor. Then he (c) deliver'd the Book of the Law (which he had written) to the Priests (to read it in the seventh Year to the People) the Sons of *Levi*, and the Elders, to be kept. The same Day he also wrote his excellent Song, *Deut.* xxxii.

At

(a) *Numb.* xxxii. *Deut.* iii. *Josh.* xiii. and 22. See Bp. Cumberland's *Origines Gentium Antiq.* pag. 144. *Exod.* xxxviii. 26. *Numb.* i. 46. *Shuckf.* Vol. iii. pag. 186.

(b) *Numb.* xxvii. 22, 23. * *Deut.* iii. 28. (c) *Deut.* xxxi. 9.

At the Waters of *Meribah-Kadesh*, in the Wilderness of *Zin*, *Moses* (through human Infirmary) distrusted in God's Power, and neglected to sanctify him, in the midst of the People. For which Transgression this was his Punishment — to behold the Land promis'd to *Israel*, and then to die.

The Virtues, most eminent in him, were these six ; Boldness in his Calling ; Meekness in forgiving Insults and Injuries ; Patience in deciding Controversies ; Zeal to God's Glory ; Love to his Brethren ; and lively Faith in God's Mercy, even at his Death.

In the twelfth Month of this Year, *Moses* went up into Mount *Nebo* ; from thence had a View of the Promis'd Land ; and died One hundred and Twenty Years old. After many Signs and Wonders, that he wrought in *Egypt* ; to evidence the Power and Supremacy of *Jehovah* — to vouch his own Mission — to gain Credit to what he would reveal or deliver — and to contradict the Power of those pretended Gods, that were set up in Opposition to him. He ruled over the *Israelites* forty Years, and was their first King in *Jeshurun* (a), or *Little Israel*. The People mourned for him thirty Days.

Here ends the *Pentateuch*, or *Five Books* of *Moses*, containing an History of about 2553 Years from the Creation.

The *Book of Genesis* contains a Description of the Creation, and History of the World till the Death of *Joseph*.

Exodus treats particularly of the Deliverances and Religion of the *Israelites*, under the Conduct of *Moses* and *Aaron*.

In

(a) The Word *Jeshurun* is *Hebrew*, diminutive for *Israel*.

In *Leviticus* the Duty of the Levites is set down ; and therefore it is so call'd.

In the *Book of Numbers*, the Children of *Israel* were number'd, for three Purposes ; first, for a Collection, towards building of the Temple ; secondly, for appointing Leaders and Captains over every Family (*Chap. ii.*) ; and thirdly, for a Division of the Land of *Canaan* among the Tribes.

Deuteronomy contains another Repetition of the Laws ; in reading of which we may observe two Things ; first, neither to add to the Word of God, nor to take from it ; secondly, not only to make it our Study, but also to instruct our Children and all others under our Care, in the Principles of Religion, *Chap. iv. 2, 9.*

Moses was remarkably eminent in a high Station of Life ; had an absolute Command of above 600,000 Men, to bear Arms, besides their Families ; by a special Command and Authority of God, acted in a Post above any earthly King ; and was superior in Character to the most exalted Monarch.

On the first Day of the eleventh Month of the fortieth Year, after they left *Egypt*, *Moses* began his Exhortation to the People (as recorded in his fifth Book) and then appointed *Joshua* his Successor, as Generalissimo of the Lord's Host, assuring him of the Divine Assistance and Protection^(a). Then he deliver'd the Book of the Law to the Priests and Levites, and to all the Elders of *Israel* ; order'd the Levites to put the Book in the Side of the

(a) *Deut. xxxi. 7, 8.*

the Ark of the Covenant; for Security (a); and then blessed the Tribes.

Upon the Death of *Moses*, in the Beginning of the Year, *Joshua* took the Command of the *Israelites*; and, being confirm'd in his Government by God, he conquer'd all the Land of *Canaan*; erected an Altar upon Mount *Ebal*; and had the Ten Commandments engraven upon it.

Upon the Return of two Spies, that *Joshua* sent to *Jericho*, a City over-against his Camp, on the other Side of the River *Jordan*, (b) the Officers went to instruct the People how to pass the River. Then were they again to see the Wonders, which the Lord design'd to do among them. On the tenth Day of the first Month, (*April 30*), the Waters were divided; and they pass'd over *Jordan*. Then *Joshua*, by the Divine Command, order'd one Man out of each Tribe, to take upon his Shoulder, a Stone out of the River, where the Priests had borne the Ark; which Stones (being twelve in Number) he set up in *Gilgal* (c), for a Monument to perpetuate the Remembrance of this Miracle.

On the same Day that the Paschal Lamb was to be chosen out of the Flock, the *Israelites*, under the Conduct of *Joshua* (a Type of Jesus Christ) went up, out of *Jordan*, into the promised Land — a Type of a more heavenly Country. On the Day following, *Joshua* revived the Use of Circumcision; omitted forty Years. This we cannot suppose him to have done without a special Command of God.

I On

(a) *Deut.* xxxi. 24, 26. See *Prideaux's Connect. Vol. 1. Book iii.* (b) *Num.* xxii. 1. *Josh.* ii. 1. (c) *Josh.* iv. 8, 20.

On the fourteenth Day of the same Month at Even, the *Israelites* celebrated their first Passover in the Land of *Canaan*; and on the next Day Manna ceased.

Jericho was the first City that the *Israelites* besieged. The Walls fell down by the Power of God; and then *Joshua* enter'd. The Gold, the Silver, and Vessels of Brass and Iron were saved to be re-molten, and consecrated to the Lord's Use. *Joshua* vi.

When the Inhabitants of *Gibeon* (a large (a) and powerful City) were gone over to the *Israelites*, all the Forces of *Canaan*, under the Command of five Kings, march'd against the *Gibeonites*. *Joshua* with his Army soon join'd the *Gibeonites*; obtain'd an intire Victory over the five Kings; took them all Prisoners; and put them to Death (b). By *Joshua's* being commanded from Heaven, to shew no Mercy; we may learn, that Profaneness and Idolatry must be quite rooted out, where the Deity means to be serv'd.

Two very great Miracles attended the Battle of this Day: One, that God was pleas'd, by a Storm of Hail-stones, to kill more of the Enemy, than fell (c) by the Sword of the *Israelites*; the other, that at *Joshua's* Prayer (d) the Sun and Moon were seen to stand still for near a whole Day; to give the *Israelites* a Continuance of Light, to pursue their Victory. The Elements, the Sun, the Moon, and other Lights of Heaven, were the Deities worshipped at this Time, by the *Canaanites*; but the Children of *Israel* were Servants of the true God.

Here

(a) *Josh.* x. 1, 2.

(b) *Josh.* x. 7.

(c) *Ver.* 11.

(d) The Sun over *Gideon*, and the Moon over *Ajalon*.

Here we may observe, that all the Miracles and wonderful Events (surpassing the Power of Man to compass) are so sorted and chosen by the Divine Power, which brings them about, as best to prove, that there is no essential, inherent Power, in any of the Works of Creation; but that all inherent and essential Power, is in their Omnipotent Original ——— whose Servant could, at his Command, suspend or alter the Course of Nature.

From the Autumn of this Year, the Rise of the Sabbatical Years is to be taken.

In about five Years (a) *Joshua* subdu'd all the Nations of *Canaan*, triumph'd over thirty-one Kings; and obtain'd the *Israelites* full and peaceable (b) Possession of the whole Land; upon which he was order'd, to put an End to the War. This happen'd about the End (c) of the Year.

Upon Peace being proclaim'd, *Joshua* was order'd by God to divide the Land among the *Israelites*. The Inheritance of two Tribes and a half (*viz.* *Reuben*, *Gad*, and the half Tribe of *Manasseh*) was fix'd by *Moses*; and there remain'd nine Tribes and a half to be settled (d).

When *Joshua* and others in Commission, had made an End of dividing the Land, the Children of *Israel* gave an Inheritance to *Joshua* ——— even the City, which he ask'd; *Timnath-Serah* in Mount *Ephraim*; and he built the City, and dwelt therein (e). After this *Joshua* liv'd several Years

I 2

in

(a) *Joseph. Antiq. lib. 5.*

(b) *Josh. xiii. 1, 7:*

(c) Almost one Year was employ'd in his first Campaign in the South Parts of *Canaan*. The other five were spent against the King of *Hazor* and his Confederates. *Josh. chap. vi.*

(d) *Josh. xiii. 7. chap. v. See Shuckford, vol. iii. p. 471.*

(e) *Josh. xix. 49.*

in Peace. When well stricken in Age, he summon'd a Congregation of all *Israel* (a); repeated God's great Mercies to them; exhorted them to his Service; to a punctual Observance of all his Laws; and a religious Performance of Public Worship. Upon this they repeated their Resolutions to serve the Lord. He wrote what had pass'd, in the Book of the Law; set up a Pillar in Remembrance of it (b); and then dismiss'd the People. Not long after this, he died, One hundred and ten Years old (c); and was buried on the North Side of the Hill of *Gaash*, in the Border of his Inheritance. After *Moses*, he govern'd *Israel* twenty-five Years (d). *Joshua* was eminent for three Virtues: for Faith in God's Promises; Wisdom in Government; and Valour in the Field of Battle.

After the Death of *Joshua*, and of the Elders, his Contemporaries, that out-liv'd him; the People, falling into Idolatry, were first rebuked by an Angel; and severely punish'd, by Invasions from other Countries: But they were deliver'd from their Oppressors, upon unfeign'd Contrition, and Prayers to God.

In the 24th Chapter of *Joshua*, there is a brief, but elegant History of God's Mercies to this — his chosen People; how he supported them, in their Captivity; rescued them from Bondage; sustain'd them in the Wilderness; and brought them, through Variety of Distress, into the Land promis'd to *Abraham*, and his Posterity. He gave them

(a) *Josh.* xxiv. 1.(b) *Ver.* 27.(c) *Ver.* 29.(d) *Jossp.* Antiq. lib. v. cap. i.

them a Land, for which they did not labour ; Cities to dwell in, which they did not build ; Vineyards, and Oliveyards, which they did not plant ; a Nation, flowing with Milk and Honey (a) — blest'd with Peace and Plenty.

But so stubborn and perverse were their Hearts ; that, in the height of all those Possessions, they forgot the Lord their God, and worshipped strange Idols. For a full Account of the Afflictions, which they endur'd, in the Time of Anarchy and Confusion, after *Joshua's* Death (occasion'd by their Wickedness and Idolatry) I refer my Reader to the last five Chapters of the *Book of Judges*. It lasted eight Years. Then the Judges were animated and appointed, by Divine Authority, to be the Deliverers of the *Israelites*.

This manifested the unspeakable Mercy of God, towards the Church ; which he always rescues, from the most imminent Dangers, upon true Repentance. When they cried unto him, they were deliver'd out of their Distress.

Their Government continued about four hundred and fifty Years. The Judges were fifteen in Number, successive ; viz.

1. *Othniel* ; *Joshua's* Son-in-law ; from *Mesopotamia*.

2. *Ehud*, } from *Philistina*.

3. *Shamgar* ; }

4. *Deborah* and *Barack* ; from *Jabin*, King of *Canaan*. *Deborah*, a Prophetess, was Judge of *Israel* ; and *Barack*, the Warrior, with 10,000 Men, assisted her, in the Deliverance of *Israel*, from *Jabin* and *Sisera*, *Judges* iv.

I 3

5. *Gideon* ;

5. *Gideon*; from *Zeba* and *Talmunna*, Kings of *Moab*.

6. *Abimelech*,

7. *Talab*,

8. *Jair*;

} from the *Philistines*.

9. *Jeptbath*; from the *Ammonites*.

10. *Ipsam*,

11. *Elon*,

12. *Abdon*,

13. *Eli* (a),

14. *Sampson*,

15. *Samuel*;

} In the Time of *Eli*'s Priest-
hood and Government, the
Ark was taken by the *Phi-
listines*; at the News of
which, and the Death of his
two Sons, he fell from his

Chair, and broke his Neck: Aged Ninety-eight Years.

In the *Book of Judges* are elegantly display'd two of God's great Attributes: First, His Mercy, in pardoning the Sins of his People, tho' they did daily offend him: Secondly, His Omnipotence, in bringing great Matters to pass, by weak Means. *Ebud*, who was lame of his Right-hand, slew King *Eglon* with a Dagger of a Cubit long. *Shamgar* kill'd six hundred *Philistines*, with an Ox-goad. *Gideon*, a poor Thresher, conquer'd a great Number of Men, with broken Potsherds and Rams-horns. *Sampson* slew four thousand Men, with the Jaw-bone of an Ass.

In the Time of *Samuel*, the *Israelites* impatiently desir'd a King; that they might be like other Nations. Upon this, God gave them (b) a King in his Wrath ——— *Saul*, the Son of *Kish*; after *Samuel* had judg'd *Israel* twenty-one Years; during which Time, the Hand of the Lord was against them.

Saul

(a) 1 Sam, chap. iv.

(b) *Hosea* xiii. 10.

Saul was first privately anointed by *Samuel*; and afterwards publickly proclaim'd King at *Mizpah*.

He had eleven notorious Vices, as specify'd in the first *Book of Samuel*, from the 13th to the 29th Chapter; for which God was pleas'd to punish him, five remarkable ways: First, by taking his Kingdom from him: Secondly, by possessing him with an Evil Spirit: Thirdly, by giving Victory to his Enemies: Fourthly, his own Sons were slain; And fifthly, he despair'd.

Being vanquish'd in Battle, he attempted to destroy himself, and was kill'd by an *Amalekite*; whom *David* order'd to be cut to Pieces, for stretching forth his Hand, to slay (a) the Lord's Anointed.

Long before the Death of *Saul*, *David* was appointed to succeed him. God sent *Samuel* to *Bethlem* (b) (where *David* was born) there to anoint him King. *David* was ever afterwards hated and persecuted by *Saul*. In chusing him (who was the youngest and weakest of his Brothers) Divine Wisdom shew'd, that the inward Graces of the Mind are favour'd with more Love from Heaven, than Strength or any outward Accomplishments of the Body; and that to Virtue are — and shall be given, both Power and Strength. *David* was the seventh Son of *Jesse* the *Ephraimite*; born 1085 Years before Christ. After he was chosen King, while he kept his Father's Sheep, he kill'd a Lyon and a Bear, and rescu'd his Lambs. Being animated with a Divine Fortitude, he also encounter'd and slew *Goliath* (c); who had struck a panic Fear into all the *Hebrew* Army. By this was prefigur'd the Victory of Christ over the Devil.

I 4

After

(a) 2 Sam. i. 15. (b) 1 Sam. xvii. 12. (c) 1 Sam. xvii. 49.

After *Saul's* Death he was proclaim'd King, at *Hebron*, by the Men of *Judab* (a), his own Tribe, at thirty Years of Age. He wore some of the Ornaments, belonging to the Priests, because he was a perpetual Type of Christ; and his was a priestly Kingdom. He might be call'd a Priest, as *Moses* (b) among his Priests and Ministers.

It was the Custom of *Judea*, to anoint their Kings with the same Oil (c) with which they anointed the High Priest; as both were Types of the Messiah. These were the two Olive Branches, mention'd by the Prophet (d), distilling Oil out of themselves, through the two golden Pipes. The Oil was pour'd only on the Head of the High Priest, with one Ceremony; but on the Head of the King, it was perform'd with three Punctilio's. First, a Prophet pour'd it on the Crown of his Head; secondly, between his Brows, in the Form of a Crown; and thirdly, what remain'd of the Horn of Oil, was pour'd upon his Head again (e). — He that anointed the King, gave him a Kiss of Homage (f). At the Coronation or Consecration of a King, all inferior Powers sent him Presents (g). All

(a) 1 *Chron.* xii. 23.
xlv. 1.

(b) *Psal.* xcix. 6. (c) *Isai.*

(d) *Zach.* chap. iv. The *Targum* illustrates this in favour of *Zorobabel* and *Josbua*; who were anointed — one for the Priesthood, the other for the Princely Office, with the same Oil.

(e) 1 *Kings* i. 34.

(f) Thus *Samuel* anointed *Saul*. See the 2d *Psal.* — *Kiss the Son*, that is, in token of Homage, that he was anointed King, by God the Father, over the Church.

(g) 1 *Sam.* x. 27. *Psal.* lxxii. 10. In like manner the wise Men of the East brought Presents to Christ — Gold, as a King; Frankincense, as a God; and Myrrh, as a Man, *Matth.* ii. 11.

All Persons paid Homage to him. Even the Priests bow'd and stood before him ; except they sought Counsel for him : Then the King was to stand before the High Priest (a). In all Things the King was above the Priest (b).

All the Nations, from the Banks of *Euphrates* to the Borders of *Egypt*, were, by King *David*, subdued, and reduced to a tributary People. In about seven Years after he began to reign, the Captains and Elders of all the Tribes anointed him the third Time, and made him King over all *Israel* (c). To *Jerusalem*, against the *Jebusites* he march'd with all his Forces ; took the Fort of *Zion*, and call'd it the *City of David* ; made *Jerusalem* the Seat of his Kingdom, and reign'd there, over all *Israel*, thirty-three Years.

In that same Year (d) the Ark of the Covenant was brought from the House of *Abinadab*, and placed at *Zion* ; 30,000 choice Men of *Israel* attending it, and singing the 68th *Psalms*.

King *David's* Sin, in committing Adultery with *Bathsheba*, and in causing her Husband *Uriah* to be slain, was severely punish'd, by the Rebellion of his Son *Absalom*, and many other Disorders in his Family. His Vain-glory in numbering the People, because he presumptuously depended on the Multitude of his Men for Victory, was punish'd
by

(a) So *Nathan* did before *David*. In conformity to this, the King kneels, in all Christian Churches, while the Priest reads the Confession and Absolution, and performs his other sacerdotal Offices.

(b) Therefore *David* call'd himself, (1 *Kings* i. 33.) *Lord of Zadoc*, the High Priest.

(c) 2 *Sam.* chap. 5. 1 *Chron.* chap. 11. chap. vi.

(d) 2 *Sam.*

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by a dreadful Pestilence ; which swept off 70,000 Men in one Day (*a*).

Polygamy and Adultery were his predominant Vices ; which are expressly forbidden by the Divine Law, promulg'd throughout the whole Book of Life. When he (or any other) transgress'd in either of these Respects, the Sacred Writers, in a full and true Light, publish'd it to the World, with all the Aggravations attending the Evils of Guilt : Which was a happy Means of making him look into himself ——— commune with his own Heart, and search out his Spirits.

Conscience is a Spark of Life, or so much of God within us ; revealing himself, and our own Nature to us. It is our inward Redeemer—— the only Thing within us, that helps forward our Salvation. It is the Beginning of the Redemption of the Souls of all true Penitents ; by Christ's becoming an Attonement for them, who liv'd before his Manifestation, as well as for them, who liv'd after it.

Upon his solemn Repentance, the King was restored to the Divine Favour: Soon after which, he composed the sacred *Book of Psalms* ; gave Directions for building the Temple, where the Name of the Lord might be call'd upon, (*2 Sam. vi. 16.*) and left to his Son *Solomon*, an immense Treasure, for that Purpose.

In the *First Book of Samuel*, are recorded, his three eminent Virtues : 1st, Patience in the Time of Persecution ; when he was in Danger of Death or Famine, and was driven into Exile —— 2^{dly}, His Clemency in pardoning *Nabal*, after he had
vow'd

(*a*) 1 Chron. chap. 21.

vow'd his Ruin (*Chap. xv. 23.*)— 3dly, His Loyalty, not only in refraining to lay violent Hands upon *Saul*, his anointed Sovereign, though his professed Enemy, and twice in his Power (*a*), but also in praying for his Welfare.

From his Sorrow upon the News of *Saul's* Death, Christians may learn Compassion to the bitterest of their Enemies, in Distress. By civil Dissentions, when *David* enter'd upon his Kingdom, the State of it was like a tempestuous Sea: But Omnipotence bless'd *David* with Success and Victory; because he studied to advance Religion. In the severest of his Trials and Distresses, Friends were always rais'd to his Assistance (*b*). Our God is a God of Mercy; and what he promises, that he will perform,

David, after reigning (in all) forty Years, died at the Age of threescore and ten; quite worn out with Cares and Wars; but in the Enjoyment of Peace. His Life and Death, in an eminent manner, figured that of the *Messiah*; who, according to the Flesh, was persecuted on every Side (as *David* was) with outward and inward Enemies: But at last overcame all, and gave his Church perpetual Victory. Praised be his Name.

Solomon (to whom God gave Wisdom (*c*), and added thereunto, Riches and Honour) succeeded his

(a) 1 *Chron.* chap. xxiv. 4; and xxvi. 8.

(b) Before *Saul* died, *Jonathan*; *Michael*; *Abimelech*, the Priest; four hundred Men in the Wilderness; *Abigail*, rich *Nabal's* Wife, that brought him Provision; and *Achish*, King of *Gath*, that gave him a City, call'd *Ziglag*, to dwell in. In the Time of his Reign, *Hushai*, in overthrowing the Conspiracy of *Absalom* and *Achitophel* (2 *Sam.* xvi.); and old *Bazzielai*, who sustain'd him, when he fled from his Son, *Chap. xix. 32.*

(c) 1 *Kings* iii. 5.

his Father *David* in the Regal Dignity ; laid the Foundation of the Temple in the 480th Year, after the Departure of the Children of *Israel* out of *Egypt* (a). Having been seven Years and a half in building the Temple, he finished it, in the eleventh Year of his Reign.

Before this glorious Fabrick was erected, the Tabernacle, fram'd in the Wilderness, was the only public Place of Worship among the *Jews*. The former was, as it were, a moveable Temple ; and the latter, a standing Tabernacle.

It is agreed, that in all Ages, they had fix'd and determinate Places, for the Discharge of religious Duties ; especially for those, that were perform'd in common : For Reason, and the Nature of Things would put them upon it. We have some Proofs in Scripture (as in the 13th Chapter of *Genesis*) of Altars being first erected in Groves. Thus, when *Abraham* dwelt in *Beerseba*, in the Plain of *Mamre*, he planted a Grove there ; and call'd, in the Name of the Lord, upon *Jehovah*. But the Temple of *Jerusalem* was holy by Institution and Example : For the Prophets and Priests worshipp'd there — and Christ and his Apostles, in the second Temple.

The *Holy of Holies* was call'd, *the Court of God*, and *the Temple of the Lord* (b) ; because the Deity vouchsafed

(a) 2 *Chron.* iii. 1.

(b) 2 *Chron.* iii. 1. *Jerem.* vii. 4. God reveal'd himself to the High-Priest, four Ways ; first, by Prophecy ; secondly, by the Influence of his Holy Spirit ; which, coming upon a Man, or dwelling in a Man, is call'd in Scripture, *the Hand of the Lord*, *Ezek.* i. 3. *the Finger of God*, *Exod.* xxxi. 18. Thirdly, God reveal'd himself by *Urim* and *Thummim* ; which were

vouchsafed to shew his Glory there, to the High-Priest, once a Year, which was at the grand Feast of the Tabernacles. Then it was commanded by the Law, that the Temple (which, in respect to the two Parts of it, but especially the inmost Part, was an Emblem, or Image, of the highest Heaven) should be purified by the High-Priest, with the Blood of Beasts — with that of Goats, for the Sins of the People; with that of Bulls, for his own. He darken'd the *Holy of Holies*, with the Smoak of Incense, when he went in: *For no Man shall see the Lord, and live (a)*. The Veil of the Temple (*b*), was a high Stone-partition, veiling, or separating the *Holy of Holies*, from the Sanctuary, the common Place of the Priests. In like manner, there was another high Wall between the Sanctuary and the Court of *Israel*, that is, where the People assembled (*c*).

In the holy Place stood the golden Altar of Incense (*d*); the Table with the Shew-bread (on which were twelve Loaves, representing the twelve (*e*) Tribes); and the golden Candlestick hung close by (*f*). Here the Ark of the Covenant was kept

were two precious Stones, given by God himself, to be set into the High-Priest's Breast-plate; which, when he put it on, was a Sign to him, that the Lord was to inspire him; *Josephus's Antiq.* lib. 3. Fourthly, God reveal'd himself by the Echo of a Voice — in Scripture call'd *Thunder*, when the Name of God is join'd with it (*Psal* xxix.) which was always a Token of God's Presence to reveal his Will, *Exod.* xix. 16. *Psal.* lxxx. 7. *I heard thee in the secret Place of Thunder, that is, of my Glory.*

(a) *Exod.* xxxiii. 20.

(b) This was rent in twain, at our Saviour's Crucifixion, *Mat.* xxvii.

(c) Compare *Hebrews*, chap. ix. with Mr. *Sandys's Travels*.

(d) *Exod.* xxxvii. 25. *Rev.* xxviii. 15. (e) *Lev.* xxiv. 5.

(f) *Exod.* xxv. 31.

kept (a). The Figures of two Cherubims were placed over the Mercy-Seat (on which God was represented to sit) which was therefore call'd *God's Throne*. The Mercy-Seat was over the Ark, which was therefore call'd, his *Footstool* (b). Into this holy Place, none but the Representative of our Great Intercessor durst ever enter; and that but once a Year; cloath'd with the Emblems of his Office; and being sanctified with Blood (c).

In the Sanctuary, or Court of the Priests, the Candlesticks were of Silver (d); and there stood the brazen Altar of Sacrifice (e); and the Laver (f). When the People increas'd, *Solomon* made ten Lavens (g), and another great one, to wash the Priests. In the Tabernacle there was but one Candlestick; in the Temple, there were ten. But two Silver Trumpets were in the Tabernacle: In the Temple were one hundred and twenty Priests; with as many Trumpets.

In the outward Court, where the Laity worshipp'd, was the Treasury or Chest of Alms.

In outward Glory the second Temple (h) was far inferior to the first. The Gift of Prophecy; *Urim* and *Thummim*; the holy Oil, to anoint the High-Priest; and the (i) Fire from Heaven, were in

(a) 1 *Kings* viii. 9. (b) *Exod.* xxv. from the 10th to the 23d Verse. *Psal.* xcix. 5. (c) See the last Page.
 (d) 1 *Chron.* xxviii. 15. (e) 2 *Chron.* vii. 1. (f) A large brazen Vessel, to wash the Sacrifices in, *Exod.* xxxviii. 8.
 (g) 1 *Kings* vii. 38.

(h) Built in the Reign of King *Darius*, Uncle to *Cyrus*, near 500 Years after the Building of this Temple.

(i) The Deity, propitiated by Sacrifices, as they respected a future Redeemer, testified his Acceptance of them, by some external, visible Sign. Thus *Cain* perceiv'd that God had respect to *Abel's* Sacrifice. This Testimony of Acceptance often

in the first, but not in the second : Yet the Glory of the second exceeded that of the first (a).

Their Synagogues were holy by Example, but not by Divine Command ; and were order'd in most things, after the manner of the Temple.

Their Place of Prayer was different from the Temple, and Synagogues. In those they only pray'd. In the Synagogues they pray'd and interpreted the Scriptures. In the Temple they pray'd, interpreted the Scriptures, and sacrificed.

For the Administration of Public Worship, were the High-Priest, the Ordinary Priests, and the Levites ; who had all their proper Offices. The High-Priest was a Type of Christ, in three Things : First, in his Person ; there must be no Blemish in him, *Levit. xxi.* Secondly, in his Anointing. When the Order of Priests was first instituted, they were all anointed ; but when that of the High-Priest was settled, He only was. The Prophet *Malachi* therefore calls him, *the Anointed of the Lord — the Holy One of God.* Thirdly, in his Apparel. His Crown signify'd his kingly Office : His *Urim* and *Thummim*, his priestly Office ; and his Bells, his prophetic Office.

The grand annual Feasts of the *Jews*, were three ; at which all the Males were to appear at *Jerusalem*, to present themselves before God. Their first was the *Passover*, celebrated on the 14th Day of the

often was manifested by Fire, descending from Heaven, to burn the Sacrifice upon the Altar. This frequently happen'd to such Attonements, under the *Mosaic Dispensation*— to that famous one of *Abram*, *Gen. xxi* ; and to that of *Elias*, *1 Kings xviii.* 38.

(a) *Haggai*, chap. ii. ver. 9.

the first Month; which was the 4th of *May*, upon *Monday*, with us. The Preparation for this Feast began about Noon (a). This Feast lasted above seven Days. In this Time, they read the *Canticles*; because they treated of the Union between the Church and the *Messiah*, which was seal'd in the *Pascha*.

Their second Feast was the *Pentecost*, thirty Days after the *Passover* (b); partly in Memory of the Promulgation of the Law; partly as a Thanksgiving for the gathering in of the Harvest.

Their third was the Feast of *Tabernacles*; beginning on the 15th Day of the seventh Month, and continuing seven successive Days. At this time they dwelt in Booths, made of green Boughs; as a Monument of their sojourning in the Wilderness, and a Type of their transitory Life. The first and last Days of this Feast, were the most solemn (c). The last was call'd *Hosanna Rabba*. In this first they used to hold up Branches of Trees; which they also call'd (d) *Hosanna*. At this time, they read the *Book of Ecclesiastes*; in Remembrance of their Protection in the Wilderness.

Besides these, were Feasts of less Moment; such as the Feast of *Trumpets*, and that of *Expiation*. Every seventh was a sabbatical Year, when the Ground was to lie fallow; and every fiftieth Year (being the Return of seven times seven) was a *Jubilee*. Then Servants were releas'd; all Debts discharg'd; and mortgaged Estates restored to their

(a) *John* xix. 14.

(b) *Acts* ii. 1.

(c) *John* vii. 37.

(d) Hence is that Phrase (in *Mat.* xxi. 9.) *Hosanna to the Son of David*; that is, we hold up those Branches (which are call'd *Hosanna*) to the Son of David. Compare 1 *Maccab.* xlii. 51. with *John* xii. 13.

their proper Owners. How evidently did this shadow out the State of the Gospel, and our Lord's coming, to bring good Tidings to the Meek ; to bind up the broken-hearted ; to preach Liberty to the Captives, and the opening of the Prison to them that are bound ; to proclaim the acceptable Year of the Lord ; to comfort all that mourn ; to give unto them Beauty for Ashes, and the Oil of Joy for Sorrow ; because their Redemption drew nigh. Compare *Isaiab* lxi. 1, 2, &c. with *St. Luke* iv. 18.

Of all those Times of Worship, the Sabbath was the most solemn ; which God separated from all other Days of the Week, for his peculiar Service (a). This had always many Priviledges, which no other Day of the Week had ; First, the Antiquity of it's being blest and hallowed (b) ; Secondly, it's Sanctification being register'd by God's own Finger (c) ; Thirdly, the exact Rest observ'd upon it,—wherefore it was call'd the Queen of Rests ; Fourthly, God's Distinction of it, in raising no Manna that Day (d) ; Fifthly, any other Feast might be transferr'd to it, but it to none ; Sixthly, no Fast was to be observed upon it, because it is a Day of Rest and Joy ; and Seventhly, the whole Week takes it's Denomination from it (e),—twice in a Sabbath, that is, twice in a Week.

To rest on this Day from bodily Labours, without rejoicing in the Service of God, was accounted no better, than the Sabbath of the Brute ; to waste it in Rioting, Wantonness, or extravagant Diversions, was making a Sabbath of the Golden

K

Calf

(a) *Isai.* lviii. 13. (b) *Gen.* ii. 3. (c) *Ex.* xxxi. 18.
 (d) *Ex.* xvi. 27. (e) *Luke* xviii. 12. Νηστειαν δὲ τὴν Σαββατικὴν.

Calf (*a*) ; but, when they spent it in religious Exercises, in the Worship of God, and in Spirit rejoic'd before him,—then it was the Sabbath of the true *Israelite*—the Desire of Days.

Works of Mercy and Necessity, were always allowable on the Sabbath, but no other (*b*). The *Israelites* march'd round *Jericho* on the Sabbath, by God's own Command (*c*).

There were 2000 Paces, or Cubits between the *Israelites* (when they march'd in the Wilderness) and the Ark ; and when they rested, there was the same Distance ; therefore 1000 Yards (a Cubit being a Foot and a Half) was call'd a Sabbath Day's Journey (*d*) ; but, when they came to *Canaan*, they were allow'd to travel, as far as was between their Houses and the Synagogue.

First, the *Jews* were great Breakers of the Sabbath (*e*). Secondly, they became superstitious in keeping it. They would not fight upon the Sabbath, to defend themselves from their Enemies (*f*) ; therefore was *Jerusalem* twice taken on the Sabbath, —first, by *Ptolemy*, and then by *Pompey*.

The external Obligation in the Fourth Commandment is, that God shall be honour'd with public, as well as private Worship ; which he cannot be, unless proper Portions of Time are set apart for that Purpose. The Seventh Day was therefore kept Holy by the *Jews*, in order to testify what God they worshipped ; whereby they profess'd, that *Jehovah*, and no other, was the God of *Israel*. By sanctifying the Seventh Day, after they had labour'd six, they avow'd themselves Worshippers of that
only

(*a*) 1 Cor. x. 7. (*b*) St. Mark iii. 5. St. Luke vi. 10.
 (*c*) *Josb.* vi. 4. (*d*) *Josb* iii. 4. (*e*) *Nabem.* xiii. 15.
 (*f*) 1 *Maccab.* ii. 34.

only God, who spent six Days in the great Work of Creation, and rested on the Seventh. Upon the Morning Watch of that very Day, which they kept for their Sabbath, (namely *Saturday*) *Pharaoh* and his Army were overwhelm'd in the Red-Sea; and *Israel* deliver'd from *Egyptian* Bondage (*a*).

No Man was admitted into the Office of Priesthood, without a regular and solemn Ordination; at the Performance of which Ceremony, he was anointed by the High Priest, and had his Hand fill'd with the Flesh of the Sacrifice (*b*), to signify that he had the Power of sacrificing, then conferr'd upon him. From this Custom it is, that, when a Priest is ordain'd with us, the Bishop puts a Bible into his Hand, to signify that he has then receiv'd Authority, to read and to preach the Word of God, in his Church.

As the Priesthood was then regulated, no Man could legally assume it to himself, but he that was of *Aaron's* Line; and so call'd to it by God, who had assign'd it to that Line (*c*). We find also, that a comfortable Subsistence was appointed for them, by Divine Authority. Did any kindle Fire on mine Altar, or shut the Doors of my Temple for nought, saith the Lord (*d*)?

K 2

Some

(*a*) The Reasons for Christians changing the Sabbath, from the last to the first Day of the Week, shall be given in their proper Place.

(*b*) *Numb.* iii. 3. (*c*) *Exod.* xxx. 7. 2 *Chron.* xxvi. 18. *Heb.* v. 4.

(*d*) *Mal.* i. 10. In like manner as they liv'd under the Law by the Altar, so should Preachers now live by the Gospel. This is not only according to the Dictates of Reason, but 'tis the Doctrine of the Law (1 *Cor.* ix. 7, 11, 13 and 14.) Whereas many learned, religious and laborious Ministers, have not Interest, even to get what *Micah* allow'd the *Levites*, *Judg.* xvii. 10.

Some Ceremonies obliged all the *Jews*, at some Times; as none might eat Leaven at the Passover (*a*). Some Ceremonies obliged some of the *Jews* at all Times, as no *Nazarite* was to drink Wine (*b*); and some Ceremonies obliged all the *Jews* at all Times; so no *Jew* was ever allow'd to eat Swine's Flesh (*c*).

How severe, burthensome, and servile the *Mosaic* Dispensation was, must be very obvious to any Person, who reads the State of the *Jewish* Church: As, the Multitude of their solemn stated Times of Worship, their New Moons and Ceremonial Sabbaths; the heavy Expences, as well as the great Fatigue of their tedious Journeys to *Jerusalem*, to offer their (sometimes costly) Sacrifices; their Worship and Purifications; besides innumerable little Ceremonies, commanded to be observed, under severe Penalties—which were such heavy Burdens, so grievous to be borne—that the very Apostles complain'd of that Dispensation being a Yoke upon their Necks, which neither they, nor their Fathers, were able to undergo. But, when the *Messiah* made his Appearance upon Earth, it was Time for *Moses* to resign the Chair.

I have designedly omitted the ritual Constitutions about Meats and Drinks; Creatures clean and unclean; Ceremonial Pollutions, and other Provisions, concerning the several Parts of Human Life,—it being sufficient to observe in general, that the whole Ceremonial Law, had only a Shadow of good Things to come; and not the very Image of the Things themselves. The Body was Christ, and therefore, though the Law came by *Moses*, yet Grace and

(*a*) *Ex.* xii. 15.

(*b*) *Numb.* vi. 3.

(*c*) *Lev.* xi. 7.

and the Truth of all those Types and Figures, came by Jesus Christ. Ceremonies were no longer to be of Use, when the Substance was at Hand; as the Stars disappear, at the Rising of the Sun (a).

The judicial and political Laws of the *Jews*, were the municipal Laws of the Nation, enacted for the Good of the State. They were a kind of Apendage to the second Table of the Decalogue, as the Ceremonial Laws were to the first. These Laws were peculiarly calculated for the *Jewish* State, and not intended to be imposed upon any other People; unless they were under an equal Concurrence of Circumstances, with that of the *Israelites*, when those Precepts were given. Therefore, if any Parts of them remain obligatory still, it is because they are Branches of the Law of Nature, and consequently immutable and eternal. As for instance; Marriage was an Original Law of Nature, evidenced at the very Creation; and primarily intended by the Deity, an intimate Union between one Man and one Woman, to last for Life. In Conformity to this, *Moses* (b) pronounces a Marriage to the second Husband, during the Life of the first, to be a Defilement; and prohibits second, third, and fourth Marriages (c) in Conjunction with the first.

K 3

The

(a) The *Messiah* being cut off, caused the Sacrifice and Oblation to cease, which answers to the Time of our Lord's Crucifixion.

(b) *Deut.* xxiv. 34.

(c) *Ex.* xxi. 9, 10. Hence it appears, that the Marriage Duty is the Right of the first Wife; and therefore shall not be diminish'd to her, by the Assumption of a second. Nothing can dissolve the Marriage Union, but a Proof of Unchastity in the Wife. *Moses* declared, that nothing less could justify a Bill of Divoree, *Deut.* xxiv. 1. Our Saviour told the Pharisee, that the Divine Law did not command a Man to put away his Wife, even for that Crime; but on'y permitted them to do so—and that because of the Hardness of their Hearts, *Matth.* xix.

The most frequent and standing Method of divine Revelation to the antient *Jews*, was the Spirit of Prophecy; when God communicated his Will by Dreams and Visions, or by immediate Inspiration.

The highest Pitch of this prophetic Revelation was that which God used to *Moses*; when he spoke to him Face to Face, as a Man speaketh unto his Friend, *Ex. xxxiii. 11*. Besides those Ways, God dealt sometimes with the Understandings of Men, distinct from their Fancy and Senses; which was the most serene and easy Way to the true Prophet, he having his Power active—his Mind calm and undisturb'd, while the Supreme Being imparted his Pleasure.

The first Petition of King *Solomon* to God, was that he might, above all Things, grant him Wisdom. It is recorded in Scripture, that, when *Solomon* was a Child, the Lord appear'd unto him, in a Dream by Night, and ask'd him what he should give him: Upon which, in a grateful humble Prayer, he desired an understanding Heart. His (a) Request was fulfill'd; and to Wisdom God added immense Riches, Pomp, Peace, and every thing that his Soul could wish for (b): Yet, in the End, his Opinion of all this World's Felicity was—All is Vanity, and Vexation of Spirit.

The

(a) 1 *Kings* iii. 12. (b) Ditto, ver. 13. He ruled all the Kingdoms, from the River *Euphrates*, to the Land of the *Philistines*, and the Borders of *Egypt* (1 *Kings* iv 21). Every Day he had 30 Measures of fine Flour, and 60 Measures of Meal; ten fat Oxen, and 20 Oxen out of the Pasture, and 100 Sheep—besides Harts, Roe-bucks, fallow Deer, and fatted Fowl. He had 40000 Stalls of Horses for his Chariots, and 12000 Horsemen. And God gave *Solomon* Wisdom and Understanding, and Largeness of Heart, even as the Sand that is on the Sea Shore, 1 *Kings* iv. 29.

The Year of *Solomon's* Coronation, being the ninth Jubilee, and opening the fourth Millenary of the World; the Dedication of the Temple was celebrated with great Magnificence. At that Time God gave a visible Sign of his Favour and Presence. The Fire came down from Heaven, and consumed the Burnt Offering and Sacrifices; and the Glory of the Lord fill'd the House, 2 *Cbron.* vii. 1.

This Prince, notwithstanding all his Honours, and all his Wisdom, was captivated by the Love of outlandish Women, who turn'd his Heart away after other Gods. At this the Anger of the Lord was kindled, and he threaten'd him, that he would surely rend his Kingdom from him, and give it to his Servant; though not in his Life-time, for his Father *David's* Sake. He was farther punished by *Hadad*, a Fugitive Prince, who conquer'd Part of his Dominions. A Prophet also threatned him with the Revolt of the Ten Tribes.

He was the wisest and richest Prince that ever liv'd, and would have been in all Respects the happiest, had it not been for his ungovernable Passion to Women, and those Dotages that he was reduc'd into, in his declining State, by their Arts.

Having (as it is with Reason believ'd) sincerely repented, and forsaken those Lusts and Vanities (to which he had been intemperately addicted) and written, as a Token of his Conversion, the Book of *Ecclesiastes*; he died, after reigning 40 Years, for the most part in Peace.

Reboboam succeeded his Father *Solomon*, and was crown'd at *Shechem*, King over all *Israel* (a). But this young Prince, following the Advice of the

K 4

young,

(a) 1 *Kings* xii. *Joseph.* Antiq. lib. viii. cap. 3.

young, and not of the old Men, who advised him to use his People mildly, and with Moderation in the beginning of his Reign, return'd a harsh Answer to the Deputies of his People; by which imprudent Act, their Hearts were alienated from him; Ten Tribes revolted from him, and took *Jeroboam* the Son of *Nebat*, who had been a Servant to *Solomon*, and made him their King. At the same time they fell from the House of *David*, and from the true Worship of God. Here began that fatal Division between the Kings of *Israel* and *Judah*, which lasted for many Years.

From the Time of this unhappy Division of the Kingdom, *Reboboam* reign'd over *Judah* and *Benjamin* seventeen Years; and *Jeroboam* over *Israel*, or the other Ten Tribes, twenty two Years. The *Priests* and *Levites*, and other *Israelites*, that fear'd God, adher'd to *Reboboam*; and maintain'd the Kingdom of *Judah* three Years; after which he fell to Idolatry, built Temples in the Groves to false Gods, and erected Altars in the High Places. God in his Wrath, for these Sins, brought the King of *Egypt* against him, who carried away from *Jerusalem* the Treasures of the Temple.

Jeroboam built the Cities of *Sichem* and *Penuel*, and kept his Court at *Tirzah*. To strengthen himself, and keep the People from returning to *Reboboam*, and deserting him, when they went up to *Jerusalem* to sacrifice; he devised a new Form of Religion, setting up two Golden Calves, for the seduced People to bow down to—the one at *Bezel*, the other at *Dan*. By this means he caused *Israel* to sin, and encouraged them in it, to the utmost of his Abilities. The Prophet *Abijah*, to whom his Queen went in Disguise, to enquire concerning

cerning her Son's Illness, denounc'd Destruction to the House of *Jeroboam*, 1 Kings xiv.

From this, to the Time of our blessed Lord's Incarnation, the Laws and Religion of the *Jews* gradually decay'd; which, in a great Measure, was owing to their Affairs being intermixt with those of other Nations; but the true Worship of God was preserv'd from *Joshua* to the *Judges*; and from them in the Temple to Christ.

By their Obedience to the positive Laws of the Covenant, the People of God were distinguish'd; when a Corruption of Manners, and the Worship of false Deities were grown prevalent. Thus did God begin, even from the Fall itself, by a gradual Revelation of his Will, to repair those Parts of his Image in the Human Mind, which were effaced by the Transgression of his first Command.

As the Degeneracy was greater, the Revelation was clearer, and more particular; till the Sun of Righteousness arose, with healing under his Wings.

In the following Table, I shall continue the Succession of the Kings of *Judah*, without intermixing the Kings of *Israel*; that so I may avoid Confusion: But I purposely omit their particular Characters at large, because the most remarkable of them are introduc'd, as Examples of good Men rewarded, or bad Men punish'd, in a Scriptural List, subjoin'd to this Tract. Of all the nineteen Kings of *Israel*, there was not one good—not one that worshipp'd and serv'd the true God.

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A Table of the Kings of Israel and Judah, after the Division of the Kingdom, to the Babylonish Captivity.

Kings of Judah.		crown'd A. M.	reign'd Years.
1	<i>Reboboam</i> , a rash, imperious and idolatrous Prince	3029	17
2	<i>Abijam</i> , a wicked Prince	3046	3
3	<i>Asa</i> , a King good, pious and just	3049	41
4	<i>Jehoshaphat</i> , a good and virtuous King	3090	25
In this King's Reign <i>Elijah</i> prophesied.			
5	<i>Jehoram</i> , a wicked King	3115	4 (a)
6	<i>Abaziah</i> , a wicked King	3119	1
After his death, <i>Athalia</i> his Mother, and Daughter of <i>Abah</i> , usurp'd the Kingdom, and destroy'd all that had Right to the Succession, but <i>Joash</i> an Infant, and the youngest Son of <i>Abaziah</i> , was convey'd away privately by <i>Jehoiada</i> the High-Priest; and so escaped the Massacre. She reign'd six Years.			06
7	<i>Joash</i> , at the Age of seven Years.	3126	40
During the Life of <i>Jehoiada</i> , he behav'd regularly, and govern'd well; but afterwards he set up idolatrous Worship in the Groves. <i>Zachariab</i> , the High Priest, Son to <i>Jehoiada</i> , for preaching against such Practices, was order'd by the King to be stoned to Death.			

Ama-

(a) Some Historians say eight Years, Bishop *Usher* says four.

Kings of Judah.

		crown'd A. M.	reign'd Years.
8	<i>Amaziah</i> , a good King at first, but afterwards an Idolater	3166	29
9	<i>Uzziah</i> , or <i>Azarias</i> ; who, after reigning many Years victoriously, was struck with a Leprosy, for assuming the Priest's Office	3195	52
	In his Reign <i>Isaiab</i> began to prophesy, and continued to the Time of <i>Manasses</i> ; by whose Command (according to the Tradition of the <i>Jews</i>) he was cruelly saw'd asunder with a wooden Saw. <i>Jonas</i> about this Time was sent by God to <i>Nineve</i> , to preach Repentance. <i>Hosea</i> prophesied in the Reigns of him and three succeeding Kings, for a whole Century. <i>Joel</i> and <i>Amos</i> prophesied much about the same Time.		
10	<i>Jonathan</i> , a Prince exemplary for his Reverence to God; for his Justice to Men, and for the Care he took of the Common-Wealth under him; <i>Micab</i> executed the prophetic Office. <i>Nabum</i> , about this Time, prophesied the Destruction of <i>Nineve</i>	3246	16
11	<i>Abaz</i> , the most impious Prince that ever sat upon the Throne. He sacrificed his own Son to Idols	3262	16
12	<i>Hezekiah</i> , an upright, religious King.	3278	29
	In his Time the Prophet <i>Nabum</i> comforted the ten Captive Tribes.		

Manasseh,

		crown'd A. M.	reign'd Years.
13	<i>Manasseh</i> , an impious Prince for the first 22 Years of his Reign; and for the remaining 33, exceedingly good and religious. In his Time happened the History of <i>Judith</i> .	3306	55
14	<i>Amon</i> , a wicked infamous Prince	3361	02
15	<i>Josias</i> , an eminent Pattern of Piety and Justice <i>Zephaniah</i> , <i>Baruch</i> , <i>Habbakkuk</i> , and other Prophets belonged to this Time.	3363	31
16	<i>Jeboabaz</i> , or <i>Shallum</i> , an impious and immoral Man, reign'd but three Months	3394	00 1/4
17	<i>Jeboiakim</i> , a vicious Prince, otherwise call'd <i>Eliakim</i> , Brother to <i>Jeboabaz</i> Here <i>Daniel</i> began to prophesy; and here we must reckon the 70 Years of the Captivity to commence.	3394	11
18	<i>Jechonias</i> , or <i>Jeboiachin</i> , a just and easy Prince, reign'd but three Months	3405	00 1/4
19	<i>Zedekiah</i> , alias <i>Mattaniab</i> , Uncle to <i>Jeboiachin</i> . He had no Regard either for Honour or Virtue <i>Jeremiab</i> , <i>Ezekiel</i> , and <i>Obadiab</i> prophesied in his Time.	3405	11 1/2

Kings of Israel.

1	Jeroboam A. M. 3029	22	12	Jeboash	16
2	Nadab	02	13	Jehoram the second	41
3	Baasha	24	14	Zachariah	00 ¹
4	Elah	02	15	Shallum reign'd one	00 ⁴
5	Zimri reign'd 7 Days	00		Month	
6	Omri	12	16	Menahem	10
7	Abah	22	17	Pekaiab	02
8	Abaziah	02	18	Pekab	20
9	Jehoram	12	19	Hoshea, the last King	09
10	Jehu	28		crown'd A. M.	
11	Jehoahaz	17		3265.	

In the 20th Year of *Jotham*, King of *Judab*, (that is, from the first Time that *Jotham* began to reign, which is the same with the fourth of his Son *Abaz*) *Hoshea*, by reason of the Tumults that ensued, cannot be said to have reign'd till nine Years after; the State continuing all that Time in great Confusion. About the Year of the World 3280, *Shalmanezar*, King of *Affyria*, laid Siege to *Samaria*; and about the End of the third Year took it, conquer'd the whole Country, and carried away the *Israelites* Captive. This *Shalmanezar* transplanted several strange (a) People into *Israel*, that worshiped Idols. Upon their being plagued with Lyons, they desired to be instructed in the Religion of the Country. Accordingly one of the Priests was sent back, whence ensued a Mixture of Religions—partly Jewish, and partly Heathen. This was the End of the Kingdom of *Israel*; when it had been divided from *Judab* above 250 Years; under which Captivity and Dispersion, the Ten Tribes have remain'd about 2480 Years.

From

(a) 2 Kings xvii.

From the entring of *Jeboiakim*, King of *Judab*, and the People of the *Jews*, into the Subjection and Service of *Nebuchadnezzar*, King of *Babylon* (about 606 Years before the Birth of Christ) are the seventy Years of the *Babylonish* Captivity to be reckon'd; which were foretold by the Prophet *Jeremiab*.

From the revolting of the Ten Tribes, and setting up the Kingdom of *Israel*, there were 19 Kings in Succession, but of ten different Families; most of whom were murder'd by the Officers of the Army, or their Servants. There were likewise in the Kingdom of *Judab*, from the Death of *Solomon*, nineteen Kings, all of the Royal Line of *David*. The Kings of *Judab* were anointed plentifully, with a Horn of Oil, to denote the Perpetuity of their Kingdom: But *Saul* and *Jebu* (two Kings of *Israel*) only with a Phial of Oil, to signify the short Duration of their Reign.

Zedekiab, who was the last King of *Judab*, was a very wicked, extravagant and irreligious Prince. *Jeremiab* the Prophet earnestly entreated him to change his Course of Life; and to betake himself to the Love and Exercise, of Piety and Justice. He also advised him, not to depend upon his false Prophets, who told him that *Jerusalem* was secure from any future Invasions. The King appear'd to submit; but, by bad Counsel, was again perverted; and, in the End, found the Truth of *Jeremiab's* Prediction. In the eleventh Year of his Reign, after a long Siege, *Jerusalem* was taken by the *Chaldeans*. *Zedekiab* himself was taken in his Flight; his Children kill'd before his Face; his Eyes put out; himself bound with Fetters of Brass, and carried away to *Babylon*. About a Month after the City was taken, *Nebuchadnezzar* sent *Nebuzaradan*,

zaradan, Captain of the Guard, to make his Entry into it; to set Fire to the Temple, the King's Palace, and some of the finest Buildings. This being done, he threw down the Walls; plunder'd, and laid the whole City in Ruins.

The first Temple stood about 416 Years. This Captivity happen'd 468 Years after the beginning of King *David's* Reign; 388 Years after the Revolt of the Ten Tribes; 134 Years after the Captivity of the Ten Tribes, and 588 Years before the Christian *Æra*.

Nebuchadnezar, grown too elate with his Conquests over *Egypt* and *Judea*, and boasting the Magnificence of his Buildings, was seiz'd with Madness, and driven out from the Society of Men. After seven Years spent among the Beasts of the Field, his Understanding return'd to him; and, upon humbly acknowledging the Power of God, and his Goodness towards him, he was restor'd to his Kingdom. His Honour and Brightness return'd to him, and excellent Majesty was added unto him, *Dan. iv.*

This Prince was stiled *Nebuchadnezar* the second, and *Nebuchadnezar* the Great, to distinguish him in History from his Father, who had the same Name. He reign'd about twenty Months in Conjunction with his Father, and 43 Years by himself.

In the 37th Year of *Jeboiachin's* Captivity, *Nebuchadnezar* was succeeded by his half-witted Son, evil *Merodach*. However in two Days he enlarged *Jeboiachin*, and placed him above all the Princes of his Court. He reign'd about two Years. *Neriginosor* kill'd him, and reign'd in his Stead four Years; at the Expiration of which, he was defeated by *Cyrus*, and kill'd in Battle (a).

Bel-

(a) See *Sleidan*.

Belsazzar, Son to evil *Merodach*, succeeded. In a prophane Feast he saw a Hand-writing upon the Wall, which *Daniel* explain'd; and according to his Prophecy, was deposed and kill'd by his Soldiers that very Night, in the third Year of his Reign. Thus ended the *Babylonian* Monarchy, which was translated to the *Medes* and *Persians*.

As God's Providence displays admirable Wisdom in the Government of all; and as he presides over every Work of Nature with Sovereign Sway, so he determines the Fate of Kings, and the Duration of Empires; raising civil Discords, and transferring the Government of Kingdoms from one Nation to another, to punish the Crimes committed therein. As religious and virtuous Nations are recompens'd with remarkable Blessings and Success, so on the other hand, public and severe Judgments become the Purchase of a wicked People. And this, in a most eminent Manner, concurs to the present Vindication of the Honour and Majesty of the divine Laws, and to the Prevention of Iniquity and Vice.

The Reasons of God's Dispensation towards the *Jews* (which were always suited and proportion'd to their Behaviour) as to their Substance, seem to be perpetual; and to be founded in the unchangeable Justice of divine Providence. Hence we learn, that the Wickedness of every Nation shall correct itself, and that the Sins of it's Inhabitants are the proper and meritorious Causes of God's inflicting Punishments upon it (a).

Cyrus being possess'd of *Persia*, *Media*, and the whole Eastern Empire; the 70 Years of the Captivity

(a) *Isai.* ii. 19. *Jer.* ix. 13.

tivity of *Babylon*, being likewise expired; he restor'd the *Jews* to their own Country, under the Government of *Ezra*, *Nehemiah*, and *Zerubbabel*. He granted Leave to all the *Jews*, throughout his Dominions, to return Home; and gave them Orders forthwith to rebuild the Temple. He also restor'd all the Vessels of the House of God, and contributed liberally towards the building of it.

Cyrus having given the Kingdom of *Babylon* to *Darius* the *Mede*, reserving some Palaces in the City for himself, return'd through *Media* into *Persia*. He obtain'd the Kingdom of *Persia*, by the Death of his Father *Cambyses*; and that of *Media*, by the Death of his Uncle, and Father-in-law, *Cyaxares*—one by Inheritance, the other by Contract of Marriage; and by this means founded the *Persian* Monarchy.

Than *Cyrus* there never was a greater, or a better Prince. *Isaiab* stiles him the Lord's Anointed (a); and testifies, that God call'd him for his Churches Sake. He was of a large Stature, a beautiful Mien, and a great Soul; and seem'd by Nature to be form'd for Empire. He erected a Monarchy of vast Extent. He was honour'd and lov'd by all Mankind. The Nations that he conquer'd, call'd him their Father; and Free States sued to be subject to him. He was a great Instrument of Providence, and a Restorer of God's Church.

For these Reasons, he was foretold by the Prophets, near 200 Years before his Birth. He was a Man of a very enterprising Genius, and had receiv'd all the Advantages of the *Persian* Education; which, in his Days, excell'd that of other Nations. He knew that the principal Duty of a Monarch,

L

and

(a) *Isaiab* xlv. 1.

and his most essential Function, is to administer Justice to his Subjects; and, that upon so doing, depends not only the Comfort and Ease of the several Individuals, but likewise the Happiness and Security of the State. All his Sentiments were generous, and noble; all his Conduct regular, and engaging. He said nothing, but what he believ'd; and he believ'd nothing, but what he practis'd.

Various are the Accounts of this Monarch's Death. Mr. *Hearne*, in his System of universal History (Vol. I. p. 249.) tells us, that he was defeated in Battle by *Tomyris*, Queen of *Scythia*, in the 70th Year of his Age, who commanded his Head to be cut off. *Xenophon* says, the latter Part of his Time was spent in Peace; with the gentlest and wisest Administration that ever was exercised by any Heathen Prince. He died in *Persia*, says *Tully*, expressing great Piety to the Gods, in the 70th Year of his Age. His Travels, written by *Chevalier Ramsay*, are curious and entertaining.

The Number of the Children of the Province, or *Hebrews* born in *Chaldea*, that returned with their General *Zerubbabel*, and their High Priest *Joshua*, out of Captivity, was 42360; besides *Profelytes* and Servants to the Number of 7337.

In the second Year (a) after their Return, the Foundation of the second Temple of *Jerusalem* was laid, and *Levites* appointed to oversee the Work; but, upon an Information of the *Samaritans*, the *Jews* were order'd by *Cambyfes* (in Scripture called *Artaxerxes*) who succeeded his Father *Cyrus* in his Dominions, not to proceed in the Building. About nine or ten Years after, *Darius Hystaspes* (b) the King

(a) *Ezra* iii. 8, 13.
and by *Esther* i. 2.

(b) Called *Abasuerus*, by *Ezra* iv. 6.

King, gave Orders, that the Work should be forwarded ; and in about four Years, the Temple was finished. The Prophet *Haggai* foretold the Glory of this later House, to be greater than that of the former ; not as being a more magnificent Structure, but in Regard that the blessed *Messiah* should, in Fulness of Time, honour it with his Presence ; and from thence propagate Peace to all Nations (a).

The Fire that consum'd the Sacrifices upon the Altar in the first Temple, (b) came from Heaven: This Fire was not in the second Temple. The Fire in the second was kindled by Men, but God was pleased to accept of the Sacrifices burnt by it ; and it was still kept in. (c) *Nehemiah* and *Josephus* testify, that there were certain Times, appointed for the People, to bring Wood for Fire to this Altar ; so that we are to look upon that Passage in the second Book of the *Maccabees* (d) to be a Fable of the *Jews*.

From this Deliverance of the *Jews* out of Bondage, these four useful Observations may be collected.—First, we may here observe the Truth of God's Mercy, in fulfilling his Promise punctually, when the 70 Years were expired. Secondly, we may learn from their Example at that Time, what Thankfulness is due to God, upon any publick Deliverance. Thirdly, their Zeal for building the Temple, and for publishing the Laws of God (e) is a Precedent to us, to establish and practise true Religion ; and Fourthly, when we are once

L 2

settled

(a) See Page 158. *Haggai* ii. 9. (b) 1 *Kings* xviii. 38.

(c) When the Kings of *Persia* died, the holy Fire was put out, but when our Saviour suffer'd, even the Sun was darken'd.

(d) 2 *Mac.* i. 19, &c.

(e) See the Book of *Ezra*.

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settled in Peace, and have the Use of true Religion, to labour, as the *Israelites* did, for the Preservation of human Society, by seeing good Laws executed.

It may not be improper here to insert a Table of our Saviour's immediate Ancestors, from the End of *Zedekiah's* Reign, to the Birth of Christ. This State lasted 588 Years, and included twenty two, in a direct Line. Moreover, a Succession of the Times may be connected from some remarkable Events that happen'd in that Space of Years.

A Table of the Genealogy of CHRIST for 22 Generations. Luke Chap. iii.

1	<i>Neri</i> —	Carried Captive to <i>Babylon</i>	} 3416
		<i>A. M.</i>	
2	<i>Salathiel</i>	Was among the Captive	} 43
		<i>Jews.</i>	
3	<i>Zorababel</i>	Led the People back to	} 68
		<i>Judea.</i>	
		The Temple finish'd, and	} 89
		dedicated.	
		<i>Haggai</i> prophesied in his Time,	
		and <i>Zechariah.</i>	
4	<i>Rhesa</i> —		
5	<i>Joanna</i> —		
6	<i>Judab</i> —		
7	<i>Josepb</i> —		
	<i>A. M. 3549</i>	In the 20th Year of King <i>Ar-</i>	
		<i>taxerxes</i> the first, surnamed <i>Longi-</i>	
		<i>manus</i> , Son of <i>Xerxes</i> the <i>Persian</i>	
		Monarch, <i>Nehemiah</i> , a <i>Jew</i> (a)	
		one of his Cup bearers, being made	
		Governor of <i>Judea</i> , obtained a	
		Com-	

(a) *Neb. ii.*

Commission, to rebuild the Walls of *Jerusalem*; which he did in 52 Days. He likewise reform'd the Management of Tythes, decay'd Religion, and corrupted Manners. Here begin *Daniel's* 70 Weeks, to be fulfill'd before the Passion of our Saviour. (*Dan. ix. 24.*)

8 *Semei* —
9 *Mattathias*
10 *Maath* —

A.M. 3589
according
to *Ush. An-*
nal.

Malachi, the last of the Prophets, exhorts the People, constantly to adhere to the Law of *Moses*, till Christ, the chief Prophet, should appear; whose Fore-runner, *John* the Baptist, should come, in the Spirit and Power of *Elias*; to turn the Hearts of the Fathers to their Children, and the Disobedient to the Wisdom of the Just, *Mal. iv. 4. 1 Mac. iv. 46. and ix. 17.*

11 *Nagge* —
12 *Esi* —
13 *Nabum* —
14 *Amos* —
15 *Mattathias*
16 *Joseph* —
17 *Joanna* —

A.M. 3839

Judas Maccabæus repaired, and purified the Temple, after it had been polluted by *Antiochus Epiphanes*, King of *Syria*, and lain desolate three Years; and built a Wall about *Sion*.

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18 *Melchi —*

A. M. 3851

Jonathan, Brother to *Judas Mac-*
cabæus, being High Priest, and
greatly honour'd at Court, de-
stroy'd the Apostate *Jews*.

19 *Levi —*

20 *Matthai*

A. M. 3941

The Temple and City were
taken by *Pompey*.

21 *Heli —*

A. M. 3956

Hircanus was made High Priest,
and *Antipater* Governor of *Judea*.

22 *Joseph —*

A. M. 3966

Joseph, the Husband of the
Blessed Virgin.

A. M. 3966

Herod was made King of *Judea*,
over which he reign'd 38 Years.

3997

Augustus made a Decree, that all
the *Roman* Empire should be tax'd.

4000

Which came into *Judea* three
Years after.

It is to be observ'd, that here the *Jewish* Go-
vernment in the Temple did not end; for there
were High Priests till *Vespasian* laid *Judea* waste,
about 70 Years after the Birth of Christ.

Hitherto, says *Eusebius* in his Chronicle, to the
32d Year of *Artaxerxes*, that is about the 3561st
Year of the World, the Divine Scriptures contain
the Annals of the Times; but whatever was done
among the *Hebrews* afterwards, down to the Times
of the *Romans* (a Space of about 400 Years) must
be deliver'd out of the Books of the *Maccabees*,
and the Writings of *Josephus*; who have given a
general History of the *Jewish* Affairs from that
Time, to the Commencement of the *Roman* Em-
pire.

When

When *Olympias*, Queen of *Philip*, King of *Macedon*, was with Child of *Alexander the Great*, she dream'd, that her Bowels were extended over all *Asia*; which was verified in the Conquests, afterwards made by her Son, of whom she was then pregnant.

This great Monarch was born with all Princely Endowments. He had an aspiring Soul; a Temper full of Fire; a lively Genius; and, though impatient of Restraint, yet mild enough, to listen to reasonable Advice. He was born at *Pella*, a City of *Macedon*, in the Year of the Word 3595 (a). *Aristotle* was his Tutor and Governor. At the Battle of *Cheronefus*, when but 18 Years old, he saved his Father's Life, and gain'd the whole Glory of the Campaign.

At *Corinth*, being by the unanimous Consent, of all the confederate Cities of *Greece*, chosen Generalissimo of the Army, rais'd against the *Persians*; he pass'd out of *Europe* into *Asia*, and began to lay waste the *Persian* Empire. In this Expedition he paid a Visit to *Diogenes*, the *Cynic*, at *Corinth*, and soon after, in a Dream, he saw the High Priest of *Jerusalem*, who advis'd him to go to the Conquest of the *Persians*, wherein he assur'd him of Success.

Alexander, having left the chief Administration of his domestic Affairs to *Antipater*, set forward for *Asia* with 40,000 Men; and within the Compass of a Year, became Master of all *Phrygia*, *Lydia*, *Pamphilia*, *Pisidia*, *Paphlagonia*, and *Cappadocia*. He subdued all *Syria* and *Phenicia*. He took *Gaza*, and made all the Inhabitants Slaves.

L 4

After

(a) *Hearne's Duclos Historie*. Vol I. Pag. 255. His Life and Conquests are set forth at large by *Plutarch*, *Diod. Sic.* lib. 16. *Quintus*, *Arrian*, *Justin*, &c.

After this, as he was marching to *Jerusalem*, with an Intent to besiege it; *Jaddus*, the High Priest, hearing of it, went to meet him, having on his Sacerdotal Ornaments, and accompanied with the People, all in white. The King, seeing his Habit, was quite astonished—alighted off his Horse, and did him Obeysance, saying, that in the same Habit, a Man had appeared to him in *Macedonia*, who invited him into *Asia*, and promised to deliver the *Persian* Empire into his Hands. Upon this the High Priest shew'd him the Prophecy of *Daniel*, that a *Greek* should conquer the *Persians*; at which *Alexander* was greatly pleased; and thereby was mightily confirm'd in his Persuasion, that he himself was the Man. After this, he went to the Temple, according to the High Priest's Direction; sacrificed there, and offer'd great Oblations. He gave the *Jews* full Toleration, to live according to their Laws and Religion; bestow'd upon them what Favours they desir'd, and so departed.

Near *Arbela*, a City of *Assyria*, he defeated *Darius* (a) *Codomannus*, King of *Persia*, by which means that Monarchy terminated, and became subject to *Alexander*; who erected the third, or *Grecian* Monarchy, which lasted only between six and seven Years.

This Universal Monarch of the Eastern World, having reign'd six Years and ten Months, died; upon which his Army and Dominions were divided among his Captains.

Ptolemy, surnamed *Soter*, the Son of *Lagus*, got *Egypt*. This Prince, by a Stratagem, made himself Master of *Jerusalem*; by entring the City on the Sabbath

(a) *Duclos Historie*. Vol. I. Page 294.

Sabbath Day, under Pretence of sacrificing. The *Jews*, through Superstition, would not profane that Day ; so that he surprized the City without Resistance, and made the Citizens Captives. He reign'd about 35 Years, and then surrender'd the Government to his Son, *Ptolemy* the second, surnamed *Philadelphus*, A.M. 3664, according to Mr. *Hearne*. In *Usher's Annals* he is plac'd 63 Years later. He was a great Favourer of Learning, built a most magnificent Library, in which there were 200,000 Books, collected by *Demetrius Phalereus*. By him the King was also perswaded, to employ Seventy-two *Jews* in translating the Holy Scriptures, out of the original *Hebrew* into the *Greek* Tongue ; which was done in the seventh Year of his Reign.

Ptolemy the fourth, surnamed *Philopater* (who put his Father to Death, and as *Ælian* says, kill'd his Wife and Sister, to please his Concubine) with great Inveteracy persecuted, and barbarously tormented the *Jews* of *Alexandria*.

Seleucus, King of *Syria*, sent *Heliodorus* to plunder the Temple ; which Messenger was struck half dead by an Angel, on the very Spot, where the Treasure lay. Hence we may learn the Danger of Sacrilege. At the Prayers of *Onias*, the High Priest, he soon recovered ; and returning to his King, magnified the Holiness of the Temple, and the Power of God dwelling in it (a).

About the Year of the World 3835, *Antiochus Epiphanes*, King of *Syria*, took *Jerusalem* ; destroyed 40,000 Inhabitants ; sold as many more ; pillaged the Temple and City, and carried off the Spoil to *Antioch*. He endeavoured to abolish the Worship of God ; and compell'd many weak-hearted

(a) 2 Mac. iii,

hearted *Jews*, to forsake their Religion. The *Samaritans* upon this disown'd their Relation to the *Jews*; to whom they pretended Alliance, in Time of Prosperity, and consecrated a Temple to *Jupiter*. All the Martyrdoms in the Reign of this wicked Prince, with the glorious *Maccabean Brethren*, are recorded in the two Books of *Maccabees*, and by *Josephus* (a). An Altar was raised in the Temple, and Hogs sacrificed upon it; in Contradiction to the Laws and Constitutions of the *Jews*; and so, in all other Cities and Towns, Temples and Altars were erected, for the sacrificing of Swine's Flesh. The circumcising of any Child, was made grievously penal. This King sent *Apollonius* into *Judea*, who kill'd a whole Congregation at Divine Service, on the Sabbath Day. At last, hastening out of *Persia* to *Jerusalem*, with a Design to cut off all the *Jews* of that Place, he fell from his Chariot, bruised his whole Body, and died of a loathsome Disease.

All the Commanders that *Antiochus* had sent upon that Expedition against the *Jews*, were defeated by *Matthias*, a Priest and his five Sons. After the Death of him, *Judas Maccabæus* delivered his Country, and purg'd it from the Abominations, that had been committed in them. He marched with 800 Men, against *Demetrius Soter*, King of *Syria*, who had an Army of 20,000 effective Men, in which Battle he was killed.

The first Alliance between the *Romans* and the *Jews*, was made by *Jonathan*, Brother to *Judas Maccabæus*, whom he succeeded as General. He was the first High Priest of the *Hasmonean* Family.

That

(a) 2 *Mac.* ch. vi. and vii. *Jos.* lib. 12.

That Office was conferr'd upon him, by *Alexander Balas*, King of *Syria*; who highly honour'd *Jonathan*, at his Nuptials with *Cleopatra*. He repair'd and fortified *Jerusalem*. *Tryphon* invited him to *Ptolemais*, and to bring with him a few Soldiers; promising to deliver that City into his Hands. *Jonathan* went with only 1000 Men. *Tryphon* treacherously put him, and all his Men to the Sword (a).

He was succeeded by his Brother *Simon Macca-beus*, who had the Government, and High Priesthood, settled on him and his Heirs. The *Jews* were by his means discharged, from all manner of Tribute to any foreign Prince. His Grandson *Judas* (alias *Aristobulus*) surnamed *Philellen*, was the first of any, that, after the Return from the Captivity of *Babylon*, set a Crown upon his (b) Head, and changed the State into a Monarchy, 107 Years before Christ.

About 44 Years afterwards, *Jerusalem* was taken by *Pompey*, who did not meddle with any Treasure in the Temple, but made the *Jews* tributary to the *Romans*. Here began the Empire of the *Roman Cæsars*.

After that famous Battle, fought in the Plains of (c) *Pharsalia*, wherein the two greatest Generals of the World disputed for universal Empire, *Pompey*

(a) *Jos. Antiq. lib. 13 cap. 10.* (b) *Lib. 20. cap. 8.*

(c) The Civil War between *Cæsar* and *Pompey* lasted two Years. After this Battle, *Pompey* in his Flight to *Alexandria*, was treacherously killed by *Achillas*, and *Septimius* a Roman Tribune. When *Cæsar* returned to *Rome* after his Conquests, he held a Triumph for four Days. He afterwards paid off his Army; made large Distributions of Corn and Oil among the People, and entertained all Comers at 22,000 Tables. See *Hearne's Ductor Historic. Vol. I. Pag. 385.*

pey being defeated, *Julius Cæsar* was made Consul for ten Years ; perpetual Dictator, and Censor for Life ; and so became sole Master of *Rome*. He was afterwards stiled, *Deliverer, Imperator, and Father of his Country*.

In the Year 3964, *Herod* the Son of *Antipater*, an *Idumæan*, was by the *Romans* declared King of *Judea*. He laid Siege to *Jerusalem*, and took it ; and his Soldiers fill'd all Corners of the City with Blood, Rapine and Cruelty. *Antigonus*, the Prince and High Priest, being taken Prisoner by *Sofius* (a *Roman* General and Assistant to *Herod*) and carried away to *Rome*, *Herod* was put in full Possession of the Kingdom, in about three Years.

The Government of the *Romans* was legally changed from a Republic into a Monarchy, about twelve Years after that ; and *Cæsar Octavianus*, Nephew to *Julius*, having assumed the Title of Emperor, was the next Year surnamed *Augustus*.

About ten Years after this, *Herod* began to enlarge, or rather to rebuild the Temple ; 46 Years before the first Passover of the Ministry of Christ ; and, in about nine Years and a half, finished that magnificent Structure, *A. M.* 1996.

What might be said here of the *Jewish* Polity and Religion at this Time, and the gradual Decays in both, from their first Institution, till they were abolished by the Gospel, is recorded at large by many Historians ; wherefore, as we have no Scripture Authority for either, from the Year of the World 3581, to the Year 4000 ; I chuse to be silent concerning them. The Vacancy of sacred History from the End of the Book of *Nehemiah*, *A. M.* 3581, to the Year 3829, (that is, from the Beginning of the Reign of *Darius Nothus*, down to the Reign of *Antiochus Epiphanes*——an interval of
of

of 250 Years) is supplied by the two Books of *Maccabees*. They contain the History of 40 Years. After that, there was another Silence of sacred History for above 130 Years; continuing till the Birth of our Saviour. This may be supplied by the History of the *Jews*, which *Josephus* probably extracted from the Journals of the High Priests.

A great Part of the Holy Bible is Historical; and carries in it the Force of Example, as well as Precept. There is likewise such a Concord and Harmony throughout the whole, as produce the clearest Evidence, of it's being a Divine Revelation. The Holy Scriptures tend, to set forth and display, the admirable Wisdom and Providence of God, in his Government of the World; his inestimable Love to Mankind, in his Redemption of it; and the great and glorious Promises, made to the Faithful in every Nation, and Period of the World—upon which, with an humble Confidence, we must all rely.

In this Volume of sacred Truth, we see the dreadful Consequences of Disobedience and Infidelity; of Idolatry and Impiety; of Tyranny, Cruelty, Oppression and Fraud; of Luxury and Lasciviousness; and the Subversion of Kingdoms and Empires, for the Sins of them that dwell therein. But there we likewise see, familiarly though gloriously, display'd, the Protection, Love, and Mercy of Heaven extended to all Persons, in all Stations of Life, who believe in, and obey the Divine Word. There we also may read many Instances of the Wrath and Indignation of the Almighty to whole Nations, being appeas'd and turn'd aside, for the sake of a few just Inhabitants.

In the holy Scriptures, all penitent Believers have a full Assurance of the Divine Mercy, in the
Pardon

Pardon and Remission of all their former Sins—— of the constant Assistances of Grace, to forward all their just and laudable Undertakings —— of having all their reasonable Petitions answer'd —— and, upon their earnest Prayers, of receiving Strength, to overcome Death and all the Powers of Darkness, and of being qualified for the Inheritance of eternal Life.

The Order and Contents of the Books of the Old Testament.

I have already (Page 23) given a Table of the Books of the Old and New Testaments, and their Authors.

		Contains the Hist. of Years.
<i>Genesis</i>	From the Creation to <i>Joseph's</i> Death ———	2369
<i>Exodus</i>	From the Death of <i>Joseph</i> , to the Building of the Tabernacle; two Years after the <i>Israelites</i> left <i>Egypt</i> ———	0145
<i>Leviticus</i>	Comprehends the Laws, Ceremonies, and Sacrifices of the <i>Jewish</i> Religion; and many other Things, under the peculiar Inspection and Management of the <i>Levites</i> . This Book contains the Transactions of one Month and a half ———	
<i>Numbers</i>	From the second Year of the <i>Israelites</i> coming out of <i>Egypt</i> , till about the Death of <i>Moses</i> ———	0038 $\frac{1}{2}$
		<i>Deute.</i>

*Deutero-
nomy*

Comprehending a Renewal
of the Law to the Children of
such *Israelites*, as died in the
Wilderness. The History takes
in but one Month and a half.

Joshua

From this and *Leviticus*
From the Death of *Moses* in
the 41st Year after the coming
out of *Egypt*, to the Death of
Joshua

Judges

From the Death of *Joshua* to
that of *Sampson*

This Book represents the
Republic of the *Jews*, under
the Dominion of the Judges.
In this Series of Years, the *Is-
raelites* suffered very severe
Hardships; God having deli-
ver'd them over to the Power
of their Enemies, for the Pu-
nishment of their Idolatries.
They labour'd under six diffe-
rent Servitudes, during this Go-
vernment.

Commenc'd.	Lasted Years.	A. M.
The first A. M. 2591—08 (a)	From	2561
The second—2661—18 (b)	Joshua	
The third—2699—20 (c)	to	2909
The fourth—2752—07 (d)	Saul	
The fifth—2798—18 (e)		
The sixth—2848—40 (f)		

They suffer'd 111 in the Space of 338

Ruth

(a) *Judg.* iii. *Joseph.* lib. 5. cap. 3. (b) *Joseph.* lib. 5.
cap. 5. (c) *Judg.* iv. *Joseph.* lib. 5. cap. 6. (d) *Judg.* vi.
Joseph. lib. 5. cap. 7. (e) *Judg.* x. *Joseph.* lib. 5. cap. 10.
(f) *Judg.* xiii.

Ruth

This Book, the Author of which is not certainly known, was writ in the Time of one of the (a) Judges. It contains an Example of uncommon Piety; and of the singular Providence of God. *Ruth* was a *Moabitish* Woman, and married, for her second Husband, *Boaz* a very rich Man of her own Country, and so became Mother of *Obed*, Grandfather of King *David*.

Samuel

The first Book of *Samuel* contains all that past under the Government of *Heli* and *Samuel*, and the Reign of *Saul*; but then we must observe, that the 40 Years of *Heli's* Administration, being included in the 317 Years of the Judges, this Book only adds to the History 60 Years

0060

The second Book contains all King *David's* Reign

0040

Kings

The first Book contains all King *Solomon's* Reign. It treats of the Division of his Kingdom, after his Death; of the four first Kings of *Judah*, and of some of the Kings of *Israel*. In this Book there is a Series of History, for about

0126

The

(a) It is said, during the Administration of *Shamgar*, about 28 Years after *Joshua*.

The second Book contains the several Reigns of twelve Kings of *Israel*, to the Destruction of that Kingdom, and of sixteen Kings of *Judah*, to the Captivity. It contains the History of

Chronicles

The first Book is an Abridgment of the History of the World, from *Adam* to the Return from the Captivity. Then the Author resumes the History of King *David*, in particular; and pursues it to *Solomon's* Coronation.

The second Book contains the Sacred History from *A. M.* 2990, to the Year 3468; at which Time ended the 70 Years of Captivity: So that those two Books added to Sacred History, but

Ezra

This Book contains the History of the Captivity of the *Jews*, with their Deliverance and Re-establishment in *Judea*, from the first Year of *Cyrus's* Reign, to the 20th of *Artaxerxes* the first. The History extends about

Nebemiah

This Book continues the History to the Beginning of the Reign of *Darius Nothus*, in the Year 3581; and takes in about

M

Years.

0308

0052

0081

0031

3584

Esther

Esther

This History happen'd after the Death of King *Darius*, or *Abasuerus*. It treats particularly of the *Jews* being, under Providence, delivered from an intended Massacre, by a Stratagem of Queen *Esther*.

Job

This Book was probably written when the *Israelites* were in the Desert; because there is no mention in it of the written Law. It's principal Subject is Patience rewarded. It is by no Means a Fiction. The Persons and Nations therein mention'd, and the several Testimonies of *Tobit*, *Ezekiel*, and St. *James*, together with the Sentiments of the Antient Fathers, ought to convince us of it's Truth.

Psalms

This Book contains Confessions, Petitions, Thanksgivings, and great Variety of Forms of Devotion, fitted for almost every Occasion, both public and private, and those above all Exception.

Proverbs

This Book contains excellent Precepts of Life, as well in what relates to the Service of God, as our Duty towards our Neighbour.

Ecclesiastes

This Book perfectly decries all the Vanity of the greatest Enjoyments in this World.—Canonical.

The Canticles

This Book is mystical, and describes in a very lively Manner, the incomprehensible Love between Christ and the Church, there call'd his Spouse.

Wisdom

Wisdom

The first six Chapters of this Book, exhort us to the Study and Love of Wisdom. The three next explain the Origin of Wisdom; and all the rest describe the Effects and Productions of it.

Ecclesiasticus

This Book was written in Imitation of *Ecclesiastes*; and, as St. *Jerom* testifies, was written in the *Hebrew*, by *Jesus Son of Sirach*.

Tobit

This Book includes several great Examples of Virtue, and excellent Principles of Morality; and the Providence of God, towards all them that put their Trust in him, shines throughout the whole. *Tobit* was one of the *Israelites*, transposed out of *Samaria* by King *Senacherib*. Though his Piety, Humanity, Patience, and Integrity are there described; yet neither he nor his Son, was the Compiler of their own History.

Judith

This Book was written before the Captivity. It is thought, that she cut off the Head of *Holifernes*, after the Re-establishment of *Manasses*, King of *Judah*.

Esther

This Fragment, attributed to Queen *Esther*, was neither in the *Hebrew*, nor *Chaldee*; but is a Translation from the *Greek*.

As for farther Information concerning the Apocryphal Books, consult Page 25.

The two Books of *Maccabees* are not Canonical.

The Books of the Prophets.

Of those the four greater are, *Isaiab*, *Jeremiab*, *Ezekiel* and *Daniel*; of which the chief is — *Isaiab*. His Collection of Prophecies are called *Evangelical*, because they so clearly prefigure the State of the Christian Church.

Jeremiab (who prophesied from the third Year of King *Josias*, to the fifth Year after the taking of *Jerusalem*) was of the Sacerdotal Order, and always declared, after an undaunted Manner, against the Vices and Irregularities of his Time. He was stoned to Death, by some impious *Jews* in *Egypt*; who were not able to bear the Freedom of his Admonitions. His Style, according to *Jerom*, is plain in Words, but majestic in Thoughts. The Prophet *Baruch* was his Secretary.

Ezekiel, of the Sacerdotal Race, was transported under *Jerbohias* to *Babylon*; where he began to prophesy, in the fifth Year. His Book is all over full of Riddles and Figures, to prevent the *Chaldeans* from being acquainted with the Affairs of the *Jews*. He foretold the Deliverance of this People; the Reign of *Messias*, the Calling of the *Gentiles*, the Establishing of the Church; its Victories, and the Downfall of its Opposers.

Daniel descended from a Royal Family, was carried Captive into *Babylon*, when an Infant. A little after he began to prophesy, he delivered *Susanna* from the two vicious Elders. The *Jews* will not allow him to be a Prophet, because he lived at the Court of *Babylon*; but our Saviour himself styles him a Prophet.

The Twelve Minor Prophets.

Hosea takes upon himself the Person of God ; punishes and repudiates the Synagogue ; which he represents, as if taken in Adultery, and foretels the Calling of the Church. He reproves Idolatry, and the other Crimes of the *Israelites*; and promises Mercy to all, that will reclaim.

Joel foretels the Destruction of *Jerusalem*; and, under the Symbol of that City, he speaks of the Destruction of the World, and the last Judgment.

Amos reproved the Sins of the *Israelites*, and others ; denounced God's Judgments upon several wicked Places ; complain'd of the Unthankfulness of *Israel* and *Judah*; lamented for *Israel*; foretold their Punishment, and exhorted to Repentance.

Obadiab (who nourish'd the 100 Prophets in (a) a Cave) is reckon'd by St. *Jerom*, not to be inferior to any of the rest ; though the most concise in his Writings.

Jonas was the only Prophet, sent with a Divine Commission among the *Gentiles*; and he prophesied at *Nineve*; which City, the Inhabitants remaining impenitent, was destroyed by *Astyages*, King of the *Medes*.

Micah inveighs vehemently, against the Idolatry of the Two, as well as the Ten Tribes. He proclaims the Ruin of *Samaria*; foretels the Captivity of the *Jews*; their future Deliverance; and that *Christ* should be born in *Bethlehem*.

Nabum prophesied the Destruction of *Nineve*, because it had persecuted the People of God.

M 3

Hab-

(a) 1 Kings xviii. 4.

Habbakkuk in his Prayer, trembleth at the Majesty of God, and shews the Confidence of his Faith, He foretels God's Judgments upon the *Chaldeans*.

Zephaniah, illustrious by Birth, of the Tribe of *Simeon*, speaks plainly of the Calling of the *Gentiles*; the Foundation of the Church; the Forgiveness of Sins, and of Sanctification, and eternal Salvation, by *Jesus Christ*.

Haggai exhorts the People of God, to the building of the Temple; complains of their Neglect therein; and promised *Zerubbabel*, who undertook that Work, after it had been basely forsaken, that the *Messiah* should be born of his Race.

Zechariah, who lived in the Time of *Haggai*, solicited the rebuilding of the Temple. He is full of Figures, but speaks very clearly of the Coming of *Christ*, and of his Life and Passion.

Malachi prophesied after the re-edifying of the Temple. He reprov'd the several Abuses which had crept into the *Jewish* Discipline. See Page 176.

It remains necessary to take Notice of some of the most direct and positive Promises, that were given to the *Jews*, during the *Mosaic* Dispensation; which, incapable of being misrepresented, afford unanswerable Authority, for believing, that *Jesus* of *Nazareth*, was the Anointed of God—the Redeemer of the World.

Moses foretold, that one main Errand, for which the *Messiah* was to come, was to be the *Great Prophet* of the Church—sent from God, to acquaint the World with the Laws, and Counsels of Heaven, King *David* was informed, that the *Messiah* should spring out of his Family, and plainly speaks of his Sufferings, and the particular manner of his Death, — by piercing his Hands and his Feet; of his glorious

rious Resurrection—that God would not suffer his Holy One to see Corruption, nor leave his Soul in Hell; of his powerful and triumphant Ascension—and of his sitting at the Right Hand of God.

Isaiab describes the extraordinary and miraculous manner of his Birth—that his Name should be Immanuel—that he should be born of a Virgin—that he should be call'd—Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.—Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins. And it shall be said in that Day, Lo, this is our God, we have waited for him, and he will save us.

—This is the Lord, we will be glad and rejoice in his Salvation;—the Eyes of the Blind shall be opened, and the Ears of the Deaf unstopped; the Lame shall leap as a Hart, and the Tongue of the Dumb shall sing. We have from this Prophet (ch. li.) an Exhortation, after the Pattern of Abraham, to trust in Christ; by Reason of his comfortable Promises, his righteous Salvation and sanctifying Arm. In that Prophecy we have an Account of his superlative Gifts and Graces, for the Execution of his Office; of the Treatment he was to meet with in the World; and of the Nature and Design of the Sufferings he was to undergo. There we are also told, what his Victory is over his Enemies, and how great his Mercy is towards the Church.

In his Days, says Jeremiah, Judah shall be saved, —Israel shall dwell safely, and this is his Name, whereby he shall be call'd, the Lord our Righteousness.

Vast is the Multitude of Prophecies concerning Christ. All the Prophets foretold his Coming. He was Abraham's promised Seed, the great Prophet

of Moses; Jacob's Sibling; David's Lord; Daniel's Holy One; Zechariah's Branch, and Malachi's Angel.

The Place of his Birth was foretold by Micah, to be *Bethlehem—Ephrath— the least of the Cities of Judah*; but honour'd above all the rest, with the Nativity of a Prince, *who was to be a Ruler over Israel*—whose Goings forth had been from everlasting.

The Prophet *Daniel* fix'd the particular Period of his coming, expressly affirming (*Dan. ix. 25.*) that the *Messiah* should appear in the World, and be cut off as a Victim, for the Sins of the People, at the Expiration of seventy prophetic Weeks, or 490 Years; and this Prediction came literally to pass.

All those Scriptural Texts now recited, are understood by the *Jews*, in the same Manner, as by us *Christians*; and are so interpreted, in their Paraphrases on the Bible; the principal of which were composed, not long before the Birth of our Lord, when the Expectation of a great Deliverer was so prevalent among them: Nor indeed is there any other Way of explaining them, reconcileable to common Sense. Wherefore they undeniably prove the Truths, they are brought to maintain,—to wit, that from the Fall of Man, to the Fulness of Time for his Redemption was come, God at sundry Times, and in divers Manners, revealed the *Messiah* to the Fathers and Prophets, by explicit and circumstantial Declarations; and further, that the Accomplishment of these Revelations and Prophecies, in the Person of *Jesus Christ*, affords sufficient Grounds for our Faith and Confidence in him, as the Mediator of the New Covenant—the Redeemer of the World—in whom all the Promises of God are fulfill'd.

As

As it is chiefly at the Book of *Genesis* that the Deists and Atheists level their Criticisms, it may be of Use to young, unprejudiced, and improveable Minds, to receive a few Sentiments, in Vindication of that Holy Book; because, if the History therein contained be once allow'd and establish'd, all the other Parts of Religion will follow, by necessary Consequence.

First, then, It is certain that *Moses* was the Author of that Book. *Jesus Christ* (says *Dupin*, in his History of the Church, &c.) and the Apostles have assured me as much — antient Authors concur in the same Opinion; and all other People agree with them. That Author brings a Multitude of Witnesses to evince this Truth.

Secondly, Our Sacred Historian lived near 500 Years before *Homer*; 800 before *Thales*, the Philosopher, who wrote the first concerning Nature; 900 before *Pythagoras*; and above 1100 before *Socrates*, *Plato*, or *Aristotle*, who were the chief Masters of all the Wisdom of *Greece* — reputed, by Mistake, the Mother of Sciences and Arts.

Thirdly, *Moses* having written the History of the Creation about 2550 Years after it, is no Objection against his Authority, when we consider him as an inspired Writer. He likewise, in all probability, received great Information from *Amram* his Father, as *Amram* receiv'd his from *Levi* his Grandfather, who lived 33 Years with *Isaac* his Grandfather. Now, as for *Isaac*, he might have heard all that he told *Levi* from *Sem*, with whom he lived 50 Years. Let us pursue this Enquiry farther, *Sem* was an Eye-witness of the Deluge; and lived with his Great Grandfather *Metbusaleb* above 100 Years; who learn'd all he knew from *Adam*, with whom he liv'd 243 Years. From all
this

this it appears plain, that, without having Recourse to supernatural Proofs, no History ever deserved greater Credit than the Book of *Genesis*; for it may be very reasonably presumed, that the hereditary Patriarchs instructed one another, in the History of the World (which was then only that of their several Families) from *Adam* to *Moses*, and that, for these six Generations, they successively conversed with one another, concerning their domestic Traditions.

<i>Adam,</i>	} to {	<i>Metbusaleh,</i>
<i>Metbusaleh,</i>		<i>Sem or Shem,</i>
<i>Sem,</i>		<i>Isaac,</i>
<i>Isaac,</i>		<i>Levi,</i>
<i>Levi,</i>		<i>Amram, and</i>
<i>Amram,</i>		<i>Moses.</i>

The Divine Authority of the Book of *Genesis*, is the Foundation of all the rest of the Bible. For farther Satisfaction I refer my Reader to Father *Simon's* Book of the Inspiration of the Sacred Writers, and to *Huetius* on Evangelical Demonstration.

Observations on Chronology.

Chronology | Is the Regulation of Times; shewing by remarkable Signs or Tokens, the exact Time when every Action happen'd.

A Year | Is reckon'd by the Revolutions of the Sun and Moon, through the twelve Signs of the Zodiac; these two Planets being only observ'd in such Calculations. When *Julius Cæsar* corrected the Calendar, he regulated the Solar Year to 365 Days

Days, and six Hours; and ordain'd, that every fourth Year, one Day should be added to *February*; that is, the sixth of the Calends of *March* should be twice reckon'd. Hence that Year was called the Bissextile. Of this Calculation the natural Year wanted eleven Minutes, which being so often repeated, have now advanced to eleven Days. This occasion'd a new Reformation. In the Year 1582, Pope Gregory XIII. observing the vernal Equinox to be brought back, from the twenty-first to the eleventh of *March*, cast out ten Days at once, in the Computation; calling in that Year, the first of *October* the eleventh, and so on. To keep it in good order for the future, he order'd, that at the End of every Century, except the fourth, the Bissextile, or intercalary Day should be omitted; because the eleven Minutes already taken Notice of, do not amount to a Day, in less than 131 Years. This is what we call New Style, which is still follow'd in all *Papish* Countries; but, because the Reformation was then commenc'd, and we had thrown off the *Pope's* Supremacy, we have adher'd to the Old Style.

A Cycle

Is a Revolution of certain Periods of Years.

The Lunar Cycle

Call'd also the Golden Number, is a Period of nineteen Years, at which Times the New and Full Moons happen on the same Days of the Month, in the Solar Year.

The

- The Epact** Is the Number of Days of the Moon's Age on the thirty-first Day of *December*.
- The Solar Cycle** Is a Period of twenty-Eight Years, in which Time the Letter that marks the *Sunday* in the Calendar, returns to be the same; for by Reason of two different Letters being used on the Leap Years, the whole seven Letters, used to mark the seven Days of the Week, must revolve four Times, before it comes to the first Order.
- Olympiad** Is a Space of four Years, used by the *Grecians* in their Calculations. The first Time it became so, was in the 776th Year before Christ, *A. M.* 3174.
- Lustrum** Was a Term among the *Romans* of five Years.
- Indiction** The *Roman* Indiction was of the same kind, consisting of three *Lustra*, or fifteen Years; it is still used in the Pontifical Briefs.
- An Age** Or Century, is a Space of 100 Years, or Solar Revolutions.
- Epocha** Is a fixt Point, or a certain and remarkable Time in History, depending upon some great and signal Event, made Use of in Chronology, to begin to compute Years from; and to determine, how long any one remarkable Action, Person, or Occurrence, was distant from another, either before or after.
- Æra** Is the same among the *Latins*, as *Epocha* among the *Greeks*.
- A Dynasty** Is a Race of Princes, of the same Family or Succession.

A Syn-
chronism.

Is a View of all contemporary Hi-
story.

Anachro-
nism.

Is a civil Expression of an Error or
Falshood in Chronology. Thus *Virgil*
committed an Anachronism, when he
made *Aeneas* and *Dido* Cotemporaries;
whereas they lived at 300 Years distance.

The Julian
Period

Is a Supposition of 7980 Years, in-
vented by *Julius Scaliger*, and composed
of the full Numbers of the Solar and
Lunar Cycles, and the Indiction; that
is, 28, 19, and 15, multiplied by one
another. It is a suppositious Number,
and has no Relation to the Year of the
World; nor has it any Affinity to the
Year of *Christ*.

The Dio-
nyfian Pe-
riod

Is a Cycle of 532 Years; at the Be-
ginning whereof, the Solar and Lunar
Cycles commenced together, and at the
End thereof expire together—which in
no one Year can happen in a less Term.

To *Strauchius's Breviar. Chronol.* the
Curious are referr'd for other Periods,
viz. the Victorian or Paschal; the Hyp-
parchan, Calippan, Constantinopolitan,
&c.

By the following Table, we are di-
rected to make an annual Calendar for
ever.

ED	Wednesday	23
C	Friday	25
B	Saturday	27
A	Sunday	28

A Table of the Solar Cycles.

When the Solar Cycle is	The first of January is	Dominical Letter.
1	Monday	GF
2	Wednesday	E
3	Thursday	D
4	Friday	C
5	Saturday	BA
6	Monday	G
7	Tuesday	F
8	Wednesday	E
9	Thursday	DC
10	Saturday	B
11	Sunday	A
12	Monday	G
13	Tuesday	FE
14	Thursday	D
15	Friday	C
16	Saturday	B
17	Sunday	AG
18	Tuesday	F
19	Wednesday	E
20	Thursday	D
21	Friday	CB
22	Sunday	A
23	Monday	G
24	Tuesday	F
25	Wednesday	ED
26	Friday	C
27	Saturday	B
28	Sunday	A

The Solar Cycle being known, we may here discover the Day of the Week, whereon the Year commences, and the Sunday Letters that Year. The Bissextile, or Leap Years, are likewise shewn, by having two Dominical Letters; the first of which is used only till the 25th of February.

The Council of Nice appointed by Canon, that *Easter Day* should always be held on the first Lord's Day, after the first Full Moon, which happens next after the 21st Day of March.

There

Observations on Chronology.

There is a vast Difference in Chronology, between the *Hebrew* Text of the Bible, and the *Greek* Version, attributed to the Septuagint. The *Greek* reckons almost 1400 Years more than the *Hebrew*, between the Creation and the Birth of *Abraham*; as is manifest from this Table.

From the Cre- ation to Seth	130	230	As our Church adheres to the <i>He- brew</i> , it is suffici- ent Authority for our Concurrence. However, as the Scripture makes no Difference, between a growing and compleat Year, we cannot have the Antiquity of the World, but within a few Years more or less. See the Preface. The diffe- rent Names which different Nations have given to the same Prince, great- ly contribute to confound the anti- ent Chronology.
To <i>Enoch</i>	105	205	
To <i>Cainan</i>	90	190	
To <i>Mahateel</i>	70	170	
To <i>Jared</i>	65	165	
To <i>Enoch</i>	162	162	
To <i>Metbuselah</i>	65	165	
To <i>Lamech</i>	187	187	
To <i>Noah</i>	182	188	
To the Deluge	600	600	
To <i>Arphaxad</i>	2	2	
To <i>Cainan</i>	000	135	
To <i>Salah</i>	35	130	
To <i>Eber</i>	30	130	
To <i>Phaleg</i>	34	134	
To <i>Ragau</i>	30	130	
To <i>Serug</i>	32	132	
To <i>Nachor</i>	30	130	
To <i>Terah</i>	29	79	
To <i>Abraham</i>	70	70	
	1948	3334	

Nebuchodonosor,
Nebuchadrosor, *Nebuchadnezzar*, *Netuchadrezzar*,
and *Nalsocolassor*, were all Names of the same
Man.

Man. *Sargon* is the same with *Sennacherib*; *Zedechias* with *Mathanias*; *Cyaxares* is called *Darius* the *Mede*; and *Darius Hystaspes* is called in Scripture *Abasuerus*. Those different Names of the same Persons, differently pronounced by several Nations, according to the various Idioms of their Speech, must cause great Confusion. The first Histories of all Nations, except the Holy Scripture, are lost or destroy'd: Therefore the Testimony of no antient Author is an infallible Guide in Chronology, except that of *Moses*; who was assisted by the Divine Spirit.

Of all the Books of that inspired Historian, *Genesis* seems to be the only one, in the Composition of which, he was favour'd with Leisure. As he lived in the Hurry of various Engagements, and had the Charge of a restless People; it is highly probable, that his other four Books, were only minuted down, and connected, as Works generally are, by Authors, in such Circumstances; that he register'd them, as the Occurrences offer'd, which were the Subject Matter of them; that the Laws given were recorded when, and as it pleased God to direct him—sometimes immediately, when they were given—sometimes, not till Occasions demanded a Recollection of them; that some Things were repeated; added to, or explained, as Circumstances required; and that he delivered the whole to the *Levites*, in the Order and Form, which we now find them in. See *Deuteronomy*, from ch. xxx. 24. to the End of the xxxiii. Chapter.

To understand the Aspects of the Planets is so necessary, that in Point of Chronology, no one can be an exact Critic, if he be ignorant of the Use of Astronomical Tables, for the Calculation of Eclipses; and for this Reason the Eclipses mention'd by

Histo-

Historians, have been carefully collected by skilful Chronologers.

Eclipses, being the public, celestial and infallible Characters of Times, give demonstrable Arguments to Chronologers, of the Times, wherein a vast Number of the most signal Events of History did happen.

The great Conjunction of the two superior Planets, *Saturn* and *Jupiter*, (whereby those two Stars, having run through all the four Trigons, meet again, at the End of 800 Years, in the same Degree of the *Zodiac*) happen'd in the Year of the World 3998, and two Years before the Birth of Christ. This the Learned Arch-Bishop *Usher* takes Notice of, when he proves the Space of 4000 Years between the Creation and the Birth of Christ, to be the most agreeable, to the History of the Bible. We may find, by Astronomical Calculations, that there have never been but eight of these great Conjunctions. Mr. *Hearne* says, that the last happened in the Year 1603, in the Month of *December*.

The most eminent sacred *Epocha's* to Christ.

		A. M. <i>Usher</i>	A. M. <i>Dupin</i>
	According to the Chronology of		
1	The Creation.		
2	The Flood, or general Deluge	1656	1656
3	The second Vocation of <i>Abraham</i>	2083	2083
4	The <i>Jews Exodus</i> out of <i>Egypt</i>	2513	2513
5	The Foundation of <i>Solomon's Temple</i> .	2992	2992
6	Liberty granted to the <i>Jews</i> by <i>Cyrus</i> , and the Foundation of the second Temple laid	3468	3468
7	The second Temple finish'd in the sixth Year of <i>Darius Hystaspes</i> , alias, <i>Abasuerus</i>	3489	3489
8	The Birth of <i>Jesus Christ</i>	4000	4004
Mr. <i>Whiston</i> (late Geometry Professor at <i>Cambridge</i>) in his Chronology, of the Old and New Testaments, interposes about 4003 Years, between the Creation and the Birth of Christ—thus		Years	Mont.
From the Autumnal Equinox, next after the Creation, to that at the End of the Deluge.		1656	
Thence to the Departure of <i>Abraham</i> out of <i>Haran</i> , supposing him born in the 130th Year of his Father		426	6
Thence to the <i>Israelites, Exodus, &c.</i>		430	
Thence to the Foundation of <i>Solomon's Temple</i>		479	1
Thence to its Destruction		424	3
Thence to the Beginning of the Christian Æra		587	4
		4003	2
			By

By the Chronology of the Historical Books of the Bible, the Space of 4000 Years, between the Creation and the Birth of Christ, is proved sufficient, to correct and explain the Successions of the Patriarchs, Judges, and Kings, and all the History of the People of God. The Space of 4000 Years connects, all that prophane History tells us, apparently true, about the Antiquities of the *Chaldeans, Egyptians, &c.* This, being a round even Number, leaves a distinct and deep Impression on the Mind. If, from the 4000th Year, we place the Birth of *Christ*, and run back 1000 Years higher, we meet precisely with the Dedication of *Solomon's Temple, A. M. 3000.* In the Year 2008, *Abraham* was born. About the Year 2500, the Law was given to *Moses.* All those bright, and remarkable Points of sacred History, are expressed by round even Numbers, which extreamly ease and help the Memory — a Benefit so necessary in Chronology, where Memory is so much concern'd, that we can never use too many Helps to support it. In the first Ages of the Church, a popular Opinion prevailed, that the World was to last but 6000 Years. This was taken from the 4th Verse of the xcth Psalm — *a Thousand Years in thy Sight are but as Yesterday.* They form'd an Hypothesis, that, as God had made the World in six Days, and rested the Seventh, there might probably be 6000 Years appointed, for the Labours of this Life; after which the Saints would enjoy a Sabbath with God, that is, rest for ever with him. This antient Tradition of the *Jews*, which the first Fathers of the Church willingly received, places with us the Coming of the *Messiah*, in the Year of the World 4000. This agrees with the Chronology of *Dr. Prideaux.*

4000
2500
1500

A brief Account of the Duration of the most eminent States and Kingdoms, from the Flood to the Reign of Augustus Cæsar.

203

	Years
The <i>Assyrian</i> Monarchy, from <i>Nimrod</i> its first Founder, to <i>Sardanapalus</i>	1360
The <i>Babylonish</i> Monarchy, from <i>Belochus</i> their first King, to the Death of <i>Belshazzar</i>	271
The <i>Persian</i> Monarchy, from <i>Cyrus</i> the first Monarch, to <i>Darius Codomanus</i> , the last	206
The <i>Grecian</i> Monarchy, during the Life of <i>Alexander the Great</i>	6
It was afterwards divided into four Kingdoms; and to the Time of <i>Julius Cæsar</i>	280
The Kingdom of <i>Syria</i> , from <i>Seleucus Nicanor</i> , <i>A. M.</i> 3633, to the Time of <i>Pompey</i>	253
The Kingdom of <i>Pergamos</i> , or <i>Asia Minor</i> , from <i>A. M.</i> 3634, under eight Kings	188
The Kingdom of <i>Egypt</i> , under 47 Kings, surnamed <i>Pharaohs</i> , till it was conquered by <i>Cambyfes</i> , King of <i>Persia</i> , <i>A. M.</i> 3427	1220
The State of <i>Egypt</i> , under 11 Kings of <i>Persia</i> , till it was subjected to <i>Alexander</i>	193
The State of <i>Egypt</i> under the <i>Greeks</i> (<i>Alexander</i> , and the 12 <i>Ptolemy's</i>) till <i>Augustus</i> made it a Province of the <i>Roman Empire</i>	301
	1714
	The

The State of *Sicionia* under 26 Kings
from *Egialeus*, *A. M.* 1900, to the
33d Year of *Zuixippus* } lasted } 933

It was afterwards govern'd by the
Priests of *Apollo* } } 33

The State of *Argos*, under nine Kings,
from *Inachus*, *A. M.* 2093, till *Stbene-*
lus was expell'd by *Danaus* the *Egyptian* } lasted } 372

It was afterwards govern'd by five
Kings, called *Danaides* } } 122

The first State of *Athens* (Metropolis
of *Attica*) under 17 Kings; from *Ce-*
crops the first, *A. M.* 2394, to the End
of the Reign of *Codrus* } lasted } 488

The second State of *Athens*, from
Medon the Son of *Codrus*, under 13 per-
petual *Archontes* } } 316

The third State of *Athens*, under se-
ven decennial *Archontes* } } 70

After this, in the Century 3700, it
began to be governed by the *Romans*. } lasted } 874

The State of *Troy* (a City of *Asia*
Minor in *Phrygia*) under seven Kings;
from *Teucer*, *A. M.* 2449, to the 53d
Year of King *Priam* } lasted } 317

The first State of *Sparta* or *Lacede-*
monia, Metropolis of *Laconia*, under
14 Kings, from *Lelex*, their first to the
End of *Tisamenus*—from *A. M.* 2350
to 2847 } lasted } 397

The second State of *Sparta* under the
Kings, called *Heraclides* (as Descendants
of *Hercules*) } lasted } 249

	Years
The third State of <i>Sparta</i> , under such Kings, whose Power was restrained by 28 <i>Gerontes</i> , or Senators, instituted by <i>Lycurgus</i>	130
The fourth State of <i>Sparta</i> , under the Kings with the five <i>Ephori</i> , or Inspectors, till <i>Cleomenes</i> their King was defeated by <i>Antigonus</i> , about the Year of the World 3730	532
After this, <i>Lacedemonia</i> became, with the rest of <i>Greece</i> , Part of the Roman Monarchy.	1308
The first State of <i>Corinth</i> under ten Kings (of whom <i>Sisyphus</i> was the first, <i>A. M.</i> 2543)	269
The second State of <i>Corinth</i> under the four Kings called <i>Heraclides</i>	144
The third State of <i>Corinth</i> under eight Kings, called <i>Heraclides</i>	215
The fourth State of <i>Corinth</i> , under annual Magistrates	121
The fifth State of <i>Corinth</i> , as a Republic, restored to their former Liberty	439
<i>Corinth</i> , which was one of the finest, richest, and most powerful Cities of all <i>Greece</i> , became subject to the Romans.	1188
The State of <i>Mycene</i> (A City of <i>Pe-loponefus</i> , situate between <i>Argos</i> and <i>Co-rinth</i>) founded by <i>Perseus</i> , <i>A. M.</i> 2641 under seven Kings	218
The State of <i>Thebes</i> (a City of <i>Bao-tia</i> , one of the States of <i>Greece</i>) under fourteen Kings, from <i>Cadmus</i> , <i>A. M.</i> 2525	295

The

The Kingdom of <i>Macedonia</i> (founded by <i>Caranus</i> the <i>Heraclide</i> , <i>A. M.</i> 3137) under 20 Kings, before <i>Alexander the Great</i>	lasted	477
Under him		31
After him, under 17 Kings, till at length it became a <i>Roman Province</i>		155
The State of <i>Lydia</i> (a Country in <i>Asia Minor</i> , of which the Metropolis, <i>Sardes</i> , was one of the most antient Cities in the World) from <i>Argon</i> , <i>A. M.</i> 2733, to the End of <i>Cræsus</i> , <i>A. M.</i> 3408	lasted	663
		675
The first State of <i>Tyre</i> (the Capital City and Sea-port Town of <i>Phenicia</i>) under twelve Kings, from <i>A. M.</i> 2886 to <i>A. M.</i> 3099, the last of <i>Pygmalion</i>	lasted	213
The second State of <i>Tyre</i> (very obscure)		250
The third State of <i>Tyre</i> under ten Kings		64
The fourth State of <i>Tyre</i> (which is very dark for 250 Years) ended, when besieged by <i>Alexander the Great</i> , <i>A. M.</i> 3618	lasted	205
		732

The other petty Kingdoms, such as *Cyrus*, *Sicily*, *Crete*, &c. made no great Figure in the World in former Ages; and therefore have but little said of them in History.

	Years
The first State of <i>Italy</i> under the 14 <i>Janigenæ</i> , from <i>Aurunus</i> , A. M. 2044, to the End of <i>Tyrrbennus</i> , A. M. 2601	557
After many Years Silence in History, the second State of <i>Italy</i> , under 15 Kings, called <i>Aborigines</i> , from <i>Janus</i> to the End of <i>Numitor's</i> Reign, A. M. 3198, whom <i>Romulus</i> and <i>Remus</i> re- stored to his Throne	577
The third, or Regal State, under se- ven Kings	245
The Consular State, from <i>Brutus</i> the Consul, to <i>Julius Cæsar</i>	464
<i>Julius Cæsar</i> was the first Emperor of <i>Rome</i> , who began to reign A. M. 3956, and was murdered in the fourth Year of his Reign	4
	1827

After *Anthony*, the second of the Triumvirate, had laid violent Hands upon himself, *Octavianus* (Nephew to *Julius Cæsar*) was left sole Master of all the *Roman* State; and the next Year was dignified with the Surname of *Augustus*, A. M. 3975.

Thus we may perceive, from what small Beginnings, and by what Steps and Degrees, the *Romans* rose to that Grandeur; as at last to be the Masters of the greatest Part of the then known World. At this Time there was an universal Peace, in order to prepare the Way, that the Prince of Peace might be born.

The END of the THIRD PERIOD.

T H E



THE FOURTH PERIOD OF THE WORLD,

A. M. 4000.

IN the 33d Year of *Herod the Great*, King of *Judea*, and the 26th after the Establishment of *Augustus* (a) *Cæsar* in the imperial Dignity; the Angel

(a) The Year of the Reigns of *Augustus* and *Herod*, is borrow'd from the Chronology of Dr. *Prideaux*. That Author numbers the Years of *Augustus* from the Victory at *Actium*, 13 Years after the Murder of *Julius Cæsar*, and 12 after the settling up the Triumvirate, between himself, *Anthony*, and *Lepidus*. *Herod's* Reign begins with his taking *Jerusalem*, about three Years after he was declared King of the *Jews* at *Rome*; when, upon the Death of *Antigonus*, he was settled in the full Possession of *Judea*, in the 4709th Year of the *Julian Period*, A. M. 3999, the exact Time of our Lord's Conception. This agrees with A. B. *Usher's Annals*.

Angel Gabriel (who had six Months before predicted the Birth of *John* (a) the Baptist, to *Zacharias* the Priest, as he was offering Incense in the Temple) was sent to *Nazareth*, a small City of *Galilee*; about 60 Miles, almost North of *Jerusalem*. His Business was to foretel the Nativity of *Jesus Christ*, to the Blessed *Virgin Mary*; who was chosen by God, to be his Mother. She was in low Circumstances, but holy and devout, of the Family of *David*; espoused to one *Joseph*, a Man of the same Condition and Family.

The Angel appeared suddenly in the Room where *Mary* was, and thus saluted her—"Hail
 " *thou that art highly favour'd!—the Lord is with*
 " *thee—Blessed art thou among Women.*" The Virgin's Soul was influenced with a Mixture of pious Passions, at this unusual Appearance; and, while she silently revolved within her Breast, what could be the Meaning of such a Salutation, the Angel gently proceeded, thus to deliver his Commission.—"*Fear not, Mary, for thou hast found*
 " *Favour with God; and behold, thou shalt conceive*
 " *in thy Womb, and bring forth a Son, and shalt*
 " *call his Name Jesus. He shall be great, and*
 " *shall be called the Son of the Highest; and the*
 " *Lord God shall give unto him the Throne of his*
 " *Father David; and he shall reign over the House*
 " *of Jacob for ever; and of his Kingdom there shall*
 " *be no End.*" *Mary* still thought herself very unlikely to be a Mother; because, though she was married to *Joseph*, yet her Wedding was not consummated; and it seems more than probable, that she had no Thoughts or Desire of altering her
 Manner

(a) *St. Luke*, ch. i. *Zacharias* lived in *Hebron*.

Manner of Life, or at least for some Time. It was therefore not without Reason, that she asked the Angel—“ *How shall this be, seeing I know not a Man.*” Upon this the sacred Messenger explained the Mystery of what he had said—by informing her, that she should be impregnated by the Divine Power, without the Concurrence of Man. “ *The Holy Ghost, said He, shall come upon thee, and the Power of the Highest shall overshadow thee; therefore, also that Holy Thing, which shall be born of thee, shall be called the Son of God.*” Then, to remove all her Doubts and Scruples, concerning the Truth of his Predictions, he told her, what God had already done for *her Cousin Elizabeth*. —“ *That she had also conceived a Son in her old Age; and that she, who was called barren, was then in her sixth Month.*” When *Mary* heard this, she replied—“ *Behold the Handmaid of the Lord—be it unto me, according to thy Word!*” Upon this the Angel departed from her.

Of the Conception and Birth of *John the Baptist*, *St. Luke* has given us the History, in his first Chapter. Such a divine Person as *Christ*, was not to be manifested in our Nature, without a proper Notice to Mankind. God had long before declared by his (a) Prophet, that a Messenger should go before his Face, to prepare his Way, &c. This Messenger was farther described, under the Character of *Elijah* the Prophet—that he should be a *Nazarite*, and the Fore-runner of the Lord, in the Spirit and Power of *Elias*; and, in another Place, he was called—*the Voice of him, that crieth in the Wilder-*

(a) *Malachy* iii. 1, 46.

Wilderness — Prepare ye the Way of the Lord, and make straight in the Desert, an Highway for our God. Therefore, in Accomplishment of these Prophecies, the Conception of him, who was the Fore-runner here described, necessarily preceded that of our Lord. To secure the Reputation of our Saviour's Birth among those, who could not apprehend the Mystery of it, 'twas necessary that his Mother should be married, at the Time of her Conception, to some grave and pious Man, to whom the Secret of such a Miracle, might be safely communicated. *Joseph*, though he never suspected the Chastity of his Wife, yet, being conscious that her Pregnancy was not from him, at first was exceedingly shock'd and dissatisfied; but Heaven did not long suffer him to entertain dishonourable Thoughts of that Person, whom it had favour'd beyond all her Sex.

The Law of the *Jews*, in such a Case as *Mary's* appear'd to be, was, that she should be carried back to the Door of her Father's House, and there be stoned to Death (*Deut. xxii. 21, 24*). *Joseph*, being of a mild and merciful Disposition, determin'd within himself, to dissolve the Marriage Contract in a private Manner; and so dismiss her, with as little Infamy as possible. While he was revolving these Matters in his Mind, an Angel of the Lord appear'd to him in a Dream, and assured him, that her Pregnancy proceeded from a supernatural Operation of the Divine Power. He added, that the Child, of which *Mary* was to be delivered, should be called *Jesus*, which signifies a Saviour; because he should save the People of *Judea*, not from their Bondage to the *Romans* (which they expected to be the Office of the *Messiah*) but from their Iniquities and spiritual Miseries,—a Matter of much greater Concern. This dispell'd all *Joseph's* Fears and Scruples;

ples; so that he lived with his Wife in perfect Chastity, until she had brought forth her first born Son.

According to the Computation of Arch-Bishop *Usher* (which is generally thought the most exact) in the Year from the Creation 4000, *Augustus* having made Peace with all Nations, and shut up the Temple of *Janus* (a) a third Time, after it had stood open 22 Years, ordained a Decree—not that all the World, or the whole *Roman* Empire, should be immediately taxed (as our Translation seems to import) but that Persons of all Ranks, Ages and Conditions, should be enrolled, according to their respective Families and Estates. Several Reasons are assign'd for this Procedure of the Emperor. *Suidas* says, it was because the Taxes should be paid, by an equal and moderate Proportion. *Cassiodorus* tells us, it was partly that Men's Properties and Estates, which were become uncertain and confused, by the Civil Wars, should be made secure to them; and that therefore it was necessary for them, to make out their Descent and Families. Others have affirmed, that this Enrollment, was only an Effect of the Emperor's Curiosity, to know the true State and Value of his Dominions.

If

(a) It was usual to lay open the Gates of the Temple of *Janus* at *Rome* in the Time of War; and to shut them, whenever the Republic was at Peace with her Neighbours. They had been shut only five Times from the first Building of *Rome*. The first Time was in the Reign of *Numa* the second, after the End of the first Punic War; the third, after *Augustus* had vanquished *Anthony* and *Cleopatra*, and thereby reduced the whole *Roman* Empire, into a quiet Submission to himself; the fourth on the said Emperor's Return from his War with the *Cantabrians* in *Spain*; and the fifth Time in the very Year, wherein *Christ* was born. See *Isai. ii. 4.*

If this last Opinion be true, it sufficiently confirms that he was over-ruled therein, by the special Providence of God ; who took this Method of bringing to pass, what he had before declared by his Prophet. However, let the Cause of it be what it will, we have the concurrent Testimonies of all Authors at that Time, that such a Survey of the *Roman* Subjects was made ; and that the Decree was issued out three whole Years before the Birth of *Christ* ; that is, eight Years before the vulgar Christian *Æra*. So long was this Description carrying on through *Syria*, *Cælesyria*, *Phenicia* and *Judea*, before it reach'd to *Bethlehem*.

In Obedience to the Imperial Decree, *Joseph* with his Wife, being both of the Tribe of *Judah*, and Family of *David*, took a Journey from *Nazareth* in *Galilee*, the Place of their Habitation, to *Bethlehem* (a small City in the Territories of their own Tribe ; where *David* was born, and where, the Prophet *Micah* had expressly fixed the Birth of the *Messiah*) that they might give in their Names at the proper Office.

The great Resort of People, upon that public Occasion, had so crowded the Town, that *Joseph* and *Mary* could get no better Place than a Stable. There they retired together — there her Travail came upon her — and there she was delivered of her Heavenly Burthen, as we may suppose, without Pain, since it was conceived without Sin. She bound the Infant in swaddling Cloathes, and laid him in a Manger.

After this low Manner, was the Son of God pleased to enter into the World ; to teach haughty Man, the great Virtue of debasing himself ; and that, as Pride was the Occasion of the Fall, so Humility might lay the Foundation of our rising again. But,

But, notwithstanding our Saviour's Birth was, in outward Appearance, so mean, and so obscure (at which the *Jews* took so great Offence) yet God was pleased, immediately, to publish it to the World by his Celestial Heralds.

The same Night, that the Saviour of the World was born, while the rest of Mankind lay folded in the Arms of Sleep, certain Shepherds were watching their Flocks, in the very Plains, where *David* himself had often exercised the same Charge. To these was made the first Publication of our Lord's Birth, by an Angel that appear'd, while the Glory of the Lord shone round about them. At first they were greatly surprized; but the Heavenly Messenger soon relieved them from their Fears, with these Words,—*Fear not, for, behold, I bring you good Tidings of great Joy, which shall be to all People; for unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord.* No sooner had the Angel delivered his Message, than there appeared with him a Multitude of the Heavenly Host, praising God, and saying—Glory to God in the highest, and on Earth Peace, good Will towards Men, *St. Luke* ch. ii. Thus we may see, it was the Pleasure of God, that, as the Angels sung at the Creation of the World, so they should also at the Redemption of Mankind.

This angelic Song shews us, that *Christ* has taken away, the Enmity between God and Man; for God's good Will to favour Men, is the Peace, congratulated by Angels. Hence the Gospel is called, the Gospel of Peace; and God is so often called, in the New Testament, the God of Peace.

When the Heavenly Choir had concluded their Anthem, and were returned into the immediate Presence of God, the wondering Shepherds hasten'd
to

to *Betlehem*, where they found *Josepb*, *Mary*, and the Infant, in their homely Lodging, agreeable to the Angel's Information. Here they did Homage to *Messiah* the King, in his humble Situation, representing, in their Worship, the whole Nation of the *Jews* (a); and then returned to their Flocks, praising and magnifying God; and publishing what they had seen and heard, to the Astonishment of all that heard them speak.

That such a King should be born, was foretold even to *Augustus Cæsar*; when he sent to demand of the *Pythian Oracle*, who should reign after him. "*Hebræus Puer injungit, Divum Dominator, &c.*" Upon this the Emperor built an Altar in the Capital, to the first born God (b). About this Time, all Heathen Writers agree, that after a most wonderful Manner all Oracles ceased.

After all Mankind in general had continued above 2000 Years, under the Law of Nature; and the *Jews* almost 2000 Years more, under the typical Dispensation, delivered by God to his Servant *Moses*; when the Fulness of Time was come, and the Expectation of the *Messiah*, founded upon repeated Promises and Prophecies, was at the Height, it pleased the eternal Father to send his Son into the World, to take upon him our Nature and Likeness, with the Guilt and Punishment of our Sins; and to make known unto us, the Way of everlasting Life.

As

(a) As the wise Men of the East, were the Deputies of all the *Gentile World*, when they came afterward, with their Offerings.

(b) *Suid. in voc. Aug. Nicephorus* and *Eusebius* have recorded the same, as *Cedrenus* testifies.

As we allow this to be the Time of our Lord's Nativity, and yet bringing it down four Years lower; it is necessary to give the unlearned Reader some Knowledge, whence the Mistake of four Years, throughout all the Christian World, has its Rise. This Error, the best and most modern Chronologers allow to take in the full Term of four Years; and, by so doing, are enabled to resolve more Difficulties, than those who embrace any other System. If we trace the Origin of this Mistake, we shall find, that the Birth of our Lord, was not introduced to be an *Æra*, till the Year 527, or 532; a Time when the State of Learning was far from being in a flourishing Condition. Then this Computation was made by *Dionysius Exiguus*, a *Scythian* by Birth, and then a *Roman* Abbot. Had the Church, from the beginning of Christianity, calculated the Times, there could then have been no Mistake; but at such a Distance of Years, and in an Age, when so few Helps, to clear up a Chronological Difficulty, could be procured; we may rather wonder, that the Error was no greater, than that the true Year was mistaken at all. Our Countryman *Bede*, taking this from *Dionysius*, used it in all his Writings; and the Reputation of that Monk, recommended it to the general Use of Christians, especially in the Western Parts. Before this, the Christians had no particular *Epocha* to themselves, but used that of the building of the City, or the Years of the *Cæsars*, in common with the *Romans*. Of late Years his Computation has been discover'd, to want four Years; insomuch that this Year, which we write 1745, ought to be 1749.

The two principal Texts of Scripture, to which we may with Safety refer, for the exact Time of our Saviour's Birth, are *St. Matth. ii. 1. He was*

born in the Days of Herod the King ; and St. Luke iii. 1, 23. In the fifteenth of Tiberius he was baptized, being about 30 Years old. It is affirm'd by some Chronologers, that the fifteenth Year of Tiberius began August 19, in the first Year of the 102d Olympiad. This opens a Field for the Curious to sport in ; but upon the whole, the Generality of the learned World agree in this Opinion, that the true Birth of Christ preceded the vulgar Christian Æra, four Years ; A. M. 4000 ; on the 25th of December. See Hearné Duſt. Hiſtoric. Vol. I. Page 36.

It is wonderful, how all Circumſtances at that Time concurred, to verify the Predictions, that were on Record, both among the *Jews* and *Gentiles* ; and to uſher in this glorious Deliverer—the Saviour of Mankind—the Reſtorer of Human Nature—the King of the *Jews*—and the Founder of a fifth and ſpiritual Monarchy, upon the Ruins of the preceding four.

It certainly was not the Work of Chance, that the Writings of the Heathen Poets and Hiſtorians, at this time, had ſo much in them of the Language of the Prophets ; but it was the Will of God, that his Son ſhould be proclaimed in the World, long before his Appearance—that ſo the Nations, which had hitherto been aſar off from his Covenant, might be brought near—that *Jew* and *Gentile* might at once expect their Redemption, and become Partakers together, of the ſame great and common Salvation.

Mr. Pope has ſubjoin'd to his beautiful Poem, called *Meſſiah*, a lively Compariſon between ſeveral Paſſages of *Iſaiab's* Prophecy, and a literal Tranſlation of ſome Parts of *Virgil*. There was a Prophecy recorded by *Julius Marathus* (a freed Man

Man of *Augustus*) which is said to have been deliver'd by the Oracle, a few Months before the Birth of that Emperor; importing, that *Nature* was about to bring forth a Son, that should be King of the Romans. This imports somewhat more than ordinary, both in the Cause and Effect. Nature, that is, the God of Nature, is made the immediate Cause of the Birth; and it must be no ordinary Person, produced by so extraordinary a Generation. This Oracle in *Augustus* was typically fulfilled; ultimately and really so, only in the Birth of *Christ*, the spiritual King of the whole World. There is a remarkable Parity between many of the Thoughts of *Jewish* and *Gentile* Writers, upon this Subject.

The Scepter was then departed from *Judah* (*Herod*, an *Edomite*, or *Idumæan* (a), being their King) and the Lawgiver from (b) between his Feet. *Daniel's* 70 Weeks (c) were near being accomplish'd. The great Age of the *Cumæan* Prophecy was come. The Swords were turn'd into Ploughshares (d), and the Spears into pruning Hooks—and all this, that the Prince (e) of Peace might be born; whose Throne is established in Righteousness, and of whose Dominion there shall be no End.

(a) His Family were *Proselytes* to the *Jewish* Religion. This Name of *Edomites* and *Idumæans* was quite swallowed up in that of the *Jews*, about the End of the first Century, after *Christ*.

(b) *Gen.* xlix. 10. (c) *Dan.* ix. 24. (d) *Isai.* ii. 4.

(e) Fuit illo tempore quies magna verèque *Augusta*, & quietis Amor—rarum, in tanta bellandi felicitate, decus; sed talis decebat Imperium status, in quo Princeps Pacis nasciturus esset. *Florus* (*lib.* 4. *cap.* 12.) ita testatur.

Jesus Christ was the supposed Son of *Joseph*, and his legal Heir ; who, by the Intermarriages of his Predecessors, was Heir to the two Branches of *David's* Family, descended from *Solomon* and *Nathan*. *Jesus Christ* therefore, according to these Accounts, was strictly and legally King of the *Jews*, and Successor of *David* ; which was one of the Characters of the *Messiah*, given long before by the Prophets. The Genealogy of *Christ* is set forth at large, in the first Chapter of *St. Matthew*, and the third of *St. Luke*.

Arguments are not required to prove, that our first Parents, and that in them all who are descended from them, fell from their original State of Innocence and Uprightness, to those who believe the Doctrine of Redemption ; since the latter of these Doctrines, as naturally presupposes the former, as an Acknowledgment of the Authority of the Bible, includes a firm Belief of them both. To a Christian therefore, the Account we have of our own Degeneracy from Revelation, abundantly suffices to inform him, of the Necessity there was of such a Person as *Jesus Christ*, to restore what Sin had ruined—to re-instate Mankind in the divine Favour—and to leave behind him an Example, for those to copy after, who are willing to be just and holy.

For such a glorious Provision, we ought to bless our God—for sending his only Son into the World, who has fully answered all those Purposes ; and on whom whosoever believeth, shall not perish ; but have everlasting Life.

It is demonstratively true, that there are certain Signs in our own Breasts, of the Degeneracy of our Nature. Let those, who deny the Necessity of a Saviour, be pleased to answer these two Questions ; which peculiarly relate to the Subject before

us.

us. If Human Nature be not corrupted, why do we not enjoy that Happiness and Perfection, of which we can think and reason so clearly? If Human Nature was never uncorrupted, whence have we those Ideas of a remote Happiness, which we are not able to reach; and which frequently give us so much Uneasiness? Every thinking Man must allow, that his Reflections on a distant Good, which he cannot attain, give him a longing Desire and perpetual Disquiet; and surely the Soul of Man could never have been designed, by the Author of Nature, to be the Seat of Discontent.

By some of our most eminent Divines, the Case is thus stated. Man, by falling from his original Rectitude, was reduced to a very early Necessity of a third Person, to make his Peace with an offended God; who, in the Richness of his Mercy, soon found such a Person — the Lord *Jesus Christ*, whom in due Time he determined to send into the World; revealing, in the mean while, his Purpose, and accepting the Attonement of this Mediator, in the Behalt of all, who believed on him, as well before his Manifestation as afterwards.

To make the Redemption of all Believers complete, the divine Wisdom and Goodness, by a new Covenant of Grace and Mercy, found out a Way to save his lost Creatures; whereby he offers Pardon and Peace to all believing Penitents by his Son *Jesus Christ* (the promised Seed, of whom *Isaac* was a Type) who, by the Miracles of his Mercy, took Human Nature upon him, and in a wonderful Manner, united it to the Divine. He was not conceived in a natural Way, nor born by natural Means; but God's Holy Spirit overshadowed the Virgin his Mother; by which Incarnation he was the Son of God alone, and no Man

was his Father (a)—God, of the Substance of the Father, begotten before the Worlds; and Man, of the Substance of his Mother, born in the World; perfect God and perfect Man.

It is always necessary that an Advocate, or Mediator, be indifferently common to both the Parties, whom he has to reconcile. If *Christ* had been God alone, then would his offended Justice have been terrible. If he had been mere Man, then would he never have Access to incensed Omnipotence, which is a consuming Fire. This *St. Paul* testifies. As God the Father begat him by eternal Generation, wherefore he is truly called the Son of God; so if he had not derived his human Substance from the Virgin his Mother, who was lineally descended from *David*, he could not have been called *David's* Son, and the Son of Man.

He was conceived by the Holy Ghost, that he might take our Nature upon him, without the Corruption of it; and he was made Man, that he might fully discharge the Office of Mediator; and, being one of the same Nature, with those he died for, might redeem all Mankind.

Miserable was our Condition, under the Sentence of Sin, and it's just Reward, eternal Death. The chief Cause therefore of *Christ's* Incarnation was, that, under that Character, he might by his Intercession reconcile and unite the Parties; where a Mediator is, Discord and Parties must of Necessity be. The Parties are, God and Man; the Cause of
Discord,

(a) When, by our Saviour, his own Body is called the Temple (*John* ii. 19.) we must understand it to differ, not only from the Jewish Temple, as Flesh from Stone and Mortar; but also from all other Human Bodies, as that which was conceived by the Holy Ghost, from all others begotten by ordinary Means.

Discord, is Sin. Now the Office of a Mediator is, to bring to Agreement, the Parties disagreeing; which in this Case could not be done, until Sin, the Cause of this Variance, was taken quite away. That could be effected no Way, but by Blood and Death (*Heb. ch. ix.*) therefore Christ took on him our Flesh and Blood, that he might both bleed and dye for us.

Another Cause of our Lord's Incarnation was, that he might instruct us in all Purity and Godliness—that he might be the Light of the World, and an Example of holy Life—that to God the Father he might reconcile his rational Creatures, who by Sin were separated from him—and to receive us into the Fellowship of himself. Here, with grateful Hearts and Voices, let all the Christian World, praise and adore that infinite Love, of our merciful Redeemer, who came into the World upon no other Errand—for no other Purpose than to instruct, direct, and dye for us!

The Land of *Israel* (which was then tributary to the *Romans*) in the largest Acceptation of the Name, comprehended all that Tract of Ground, on each Side the River *Jordan*, which God gave for an Inheritance to the Children of *Israel*, upon their coming out of *Egypt*. Within this Extent lay, all the (a) Provinces and Countries, which our Lord honoured with his Presence, excepting *Egypt* (b) only.

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(a) *Judea, Idumæa, Samaria, Galilee, the Coasts of Tyre and Sidon, Abilene, Iturea, Trachonitis, and Decapolis.* See *Matth. ii. 16.*

(b) There he was carried an Infant, to avoid the Rage of *Herod.*

In Obedience to the *Jewish* Law, the Holy Babe was circumcised, eight Days after his Nativity ; and was call'd *Jesus*, pursuant to the Command of God by his Angel. This Name 'was given him, because he was sent, to save the People from their Sins ; for which Reason, the Apostle has enjoined such a Reverence to be paid to it by all Christians, that at the Name of *Jesus* every Knee shall bow. As all fœderal Compacts have some solemn Rites of Ratification, so God appointed Circumcision, as the Seal of his Covenant, with *Abraham* and his Posterity, *Gen. xvii. 19.* This Precept was afterwards not only incorporated into the Body of the *Jewish* Law, and entertained with the highest Esteem, but relied on, as the main Foundation of their Acceptance with God. When they were admitted Members of the *Jewish* Church (c), their new-born Infants were bound to undergo this Ceremony, on the eighth Day, inclusive ; which was to be the Seal of their Inheritance, to the Land of Promise, and a Token of their being the select People of God.

Thus our Blessed Saviour, the Mediator of a better Covenant, who came not to destroy, but to fulfil the whole Law, as a Son of *Abraham* (though before *Abraham* was, he is) underwent this severe Part of the Law ; not only to take the Yoke of the Law from off us, and to deliver us from the Severity of it's Commands ; but also to shew us, that he came to suffer the Punishment due to our Sins, and to atone for them. Thus he, for our Sakes,
took

(c) As Christians enter into Covenant with the Deity, by the Sacrament of Baptism. The Day, on which our Lord was circumcised, we commonly call New Year's Day, being the first of *January*.

took upon him, with our Nature, the Curse of the Law; being made Sin for us, and becoming a Surety for us to his offended Father——sealing the Covenant, at this Time, with some Drops of that most precious Blood, which he was fully determined to pour out, for our Redemption, upon the Cross.

The Covenant of God with *Abraham*, and the positive Injunction laid upon that Patriarch, were the Original of all the Circumcision in the World. The *Egyptians* copied it from the *Israelites*, and all other Nations took it, either immediately from *Abraham*, or at second-hand from the *Egyptians*.

How much is the Obedience of our Lord here to be admired; who, though as God, was above the Law——and, as Man, was impeccable and perfect, did nevertheless chuse a Life of strict Obedience, to all those established Forms; which were only Symbols of the Privileges, Virtues and Graces, that were to be granted and taught, under his own Dispensation.

Upon the particular Motives of our Saviour's submitting to these Ordinances, *Origen* and *Tertullian* refine too much. They understand the Words of *Moses*, *every Male that opens the Womb*, to be merely prophetical; and that, strictly taken, they have a Regard to *Jesus Christ* only. With great Humility, I think that Opinion trifling, and unworthy of such great Men. Without penetrating into this divine Secret, let this Observation suffice. All the Precepts of the *Jewish* Law were positive Institutions of God; and for a Time to stand, as it were, in the Place of these moral Duties, which corrupt, Human Nature could not perfectly perform. It was necessary that the Mediator, who was to restore, the antient Union between God and his rational Creatures, should observe all the Terms
of

of that Union ; of which Terms an exact Obedience to the Ceremonial Law, so long as that Law continued in Force, was undoubtedly one. So it became *Jesus Christ*, as Mediator, to perform all the Injunctions of that Law, as well as to obey all the Dictates of the eternal Law of Nature—the latter for Mankind in general ; and the former for the *Jews* in particular.

This may be offer'd, as a certain Truth ; that whatever Virtue or Merit it pleased God to find in the *Jews* Obedience, to their Ceremonial Law, and whatever Benefits he conferr'd upon them for it ; the whole, some Way or other, was intirely founded on, and owing to, the Merits and Satisfaction of *Jesus Christ*—the only Mediator between God and Man ; there being nothing in these Ceremonies themselves, at least in many of them, of eternal Obligation ; and therefore the Observance of them could not be naturally meritorious.

While those Things were doing at *Bethlehem*, there appeared in the lower Region of the Air, an extraordinary Star, differing in Lustre and Magnitude, from the rest in the Heavens. The Eastern Nations were famous for Learning, especially for their Knowledge in Astronomy and Astrology ; to the Study of which their Priests or (a) *Magi*,
(or,

(a) They were Philosophers of the *Magian* Sects, who had their Original, first in *Persia*, and afterwards in *India* ; in both which Countries that Sect still remains. They, abominating all Images, worshipped God only by Fire, which they thought the truest Symbol of his Majesty. Their chief Doctrine was, that there were two Principles, one the Cause of all Good, the other of all Evil ; that is, God and the Devil. The latter of these was represented by Darkness, as the former by Light and Fire ; and of the Composition of Light and Darkness, they held

(or, as they are called in our Translation, the wise Men) dedicated themselves. As it was generally concluded, that such a Prodigy must preface something worth their Enquiry, three of the greatest and devoutest among them took a Journey to *Jerusalem*, to satisfy their Curiosity. It is probable, that they might have been governed, by the general Expectation, the World was then in, of an universal Monarch; and by the particular Expectation, the *Jews* had of the *Messias* coming in that Age; which might easily be promulged to the Neighbouring Nations. We may, with great Reason suppose, that divine Revelation directed them, by their calling him—
King

held that all the World was made. The good God they named *Yafdan* and *Ormuzd*, and the other *Abraman*. This was the Rise of the *Manichees*, founded by the Heretic *Manes*. See *Clarke's History of Christ*, Page 76. So great was their Detestation of the evil God, that whenever they had Occasion to write his Name, they did it backwards and inverted thus—*uowwsgg*. Such was the original of the *Magian* Sect. We are not to understand, that all the Sect were Astrologers, but only their Priests, who were called *Magi*, by Way of Eminency. They, who came to *Bethlehem*, were Courtiers of the Sacerdotal Order; employ'd as Preceptors, Counsellors, or in some other great Offices. They were not learned in Acts of diabolical Divination, judicial Astrology, and Enchantments; but they were the great Mathematicians, Philosophers and Divines of the Religion they professed; and had no other Knowledge, than what they acquired by lawful, assiduous Study. That the Number of them who went to worship our Lord was three, is so positively affirm'd by some, that there are Names in Ecclesiastical Histories assign'd to them, viz.—*Gaspar*, *Melchior*, and *Baltazar*. The *Greek* Names for them are, *Apellios*, *Ameros*, and *Damaschos*; but nothing seems to have any better Foundation, than the three kinds of Presents, which they offer'd to the new born King. They either came from *Persia*, *Chaldea*, or *Arabia*; which lye all to the Eastward of *Judea*. The *Magians* were so called on account of their Religion only.

King of the *Jews* (a); or else an Angel might have appeared to them, as he did to the Shepherds (b). Though neither of these Conjectures, is distinctly affirmed in Scripture; yet, since God was pleased to give an extraordinary Sign, we may well imagine, he would take Care to have it understood.

They might indeed have well imagined, that so great a Prince, as the Saviour of the World, would not appear without some extraordinary Sign in the Heavens; and, perceiving this preternatural Star or Light, either hovering over, or pointing to the Land of *Judea*, they might immediately have taken it, for a Token of the Completion of some *Jewish* Prophecies, concerning the Birth of their mighty Deliverer; but they would never have taken such a Journey, on that Account, without some superior Impulse. See Dr. *Whitby*.

Upon their Arrival at *Jerusalem* (which our Church supposes to be on the 13th Day after their seeing the Star, immediately upon the Birth of *Christ*) they published the Cause of their coming; and enquired openly, where they might find the new born King of the *Jews*; affirming that, by what they had seen, they were apprehensive, of a Prince being just born in *Judea*, who was worthy to receive the highest Honours; and that they were come, as in Duty bound, to worship him.

This Report quickly reached the Ears of *Herod* (by some Historians call'd *Herod* the first; by others, *Herod* the Great) who, being a bloody and ambitious Prince, and consequently jealous and timorous, began to fear, that some Seeds of Sedition, might

(a) *Matth. ii. 2.* As they were afterwards in *Judea*, concerning their Return.

(b) *Luke ii. 11.*

might be scatter'd among the People, by such Rumours. He therefore summon'd some of the Heads of the Sacerdotal Classes, and such of the *Sanhedrim* (a) as were most famous for Learning, immediately to come to his Court. When they were assembled, he enquired of them, in what Part of *Judea*, the *Messiah* was to be born, according to the Prediction of the Prophets. Upon being inform'd, that the Town of *Betlehem* was mention'd by Name, in the Prophecy of *Micah*, to be the Place of their expected Monarch's Birth, he dismiss'd the wise Men, to bring him Word, under Pretence of going to worship him, but with a full Design to destroy the Child. This he did with great Appearance of good Will, both to them and their Errand, enjoining them to use their utmost Diligence, to find out this young Prince, that he also might go and pay his Devotions, in a becoming Manner, to the future King of *Judea*.

The wise Men, as soon as they were discharged by *Herod*, pursued their Journey to *Betlehem*, and, by the Help of the same Star, which was now visible to them again, and went before them, (b) they were conducted in their Search. When they saw their Heavenly Guide the second Time, they rejoiced with exceeding great Joy; and followed it till they arrived at the Place, where the Holy Infant lay, over which the Star made a full stand, and

(a) The *Sanhedrim* among the *Jews*, was as the Senate with the *Romans*, and as the Parliament House with us

(b) As the Pillar of Clouds did before the *Israelites* in the Desert, without being seen by other People. This was not one of the Heavenly Orbs. No real Star can be said to hang over any one Country, more than another. Whether it was a Comet, or any other inflamed Meteor, or an Angel in that Similitude, is no proper Enquiry for limited Capacities.

and sunk so low in the Air, as to point out the very House. By this Token they entered, and finding the young Child with his Mother, they instantly fell down, and worshipped him. Notwithstanding his mean Appearance, they could not but discern, and acknowledge his Divinity. According, therefore, to the Eastern Custom, never to approach their Princes without a Gift (*a*), they presented to him (by way of Offering) some of the richest Products of their Country—Gold, as a King; Frankincense, as a God; and Myrrhe, as a Man. Thus did those wise Men become tributary to the King of the whole World; not only worshipping him with their Bodies (falling down at his Feet) but with their Substance too. Hence may we learn, how to address and apply ourselves to God—not to presume to appear before him empty; but to remember, that our Alms and Oblations, are as necessary a Duty, as our Prayers and Thanksgivings.

When they had, in this manner, performed the Business of their Journey, and were purposing to return again, by the Way of *Jerusalem*, that they might acquaint *Herod*, where the Blessed Infant was to be seen; God, who knew the bloody Intention of that cruel Tyrant, warned them in a Dream, to repair into their own Country by some other Way; which they accordingly did, and so evaded any further Enquiry.

At first *Herod*, by asking several Questions of the wise Men, particularly how long ago it was, that they first discover'd the Star, thought to find out the exact Age of the Child, that so he might be able to dispatch him, without any Tumult; but,
in

(*a*) See *Johnson* upon the old Translation, *Psalms* lxxii.

in Case of a Disappointment, he was resolved to proceed to open Violence. Here, for a while, let us leave him, reflecting on the uncertain Tenure of his ill-gotten Kingdom ; and fearing Conspiracies from every Quarter.

The Behaviour of *Joseph* and the Blessed Virgin, during the Infancy of our Lord, is a continual Lesson of Humility and Obedience to the Divine Commandments (*a*). The Circumcision of our Lord, according to the Law, was performed at the appointed Time. No less Exactness was afterwards observed, with respect to two other Institutions of the same Law ; the one concerning Mothers, the other concerning their first born Children. It was ordained (*b*) that all *Jewish* Women, upon the Birth of a Male Child, should separate themselves, from the public Congregation 40 Days ; and, at the end of that Term, to go into the Temple, to be purified. By another Law it was commanded, that every Male (*c*) whether Man or Beast, which first open'd the Womb, should be Holy to the Lord ; that is, the Firstlings of clean Beasts, for the Service of the Altar ; and the first-born of Men, for the Service of the Tabernacle. Now, though there was no Impurity in the Birth of our Blessed Lord—no Defilement contracted by his Mother ; yet, inasmuch as, for our Sakes, he was born under the Law, it appeared proper for his Parents, to comply with all the Circumstances of it.

The Holy Virgin therefore, accompanied by her Husband, at the End of the appointed Time, went from

(*a*) *Luke* ii. 23, 24. (*b*) *Lev.* xii. 2, 15, 19. (*c*) *Exod.* xiii. 2, 15.

from *Bethlehem* to *Jerusalem*, purposing to go from thence to *Nazareth*, the Place of their Abode, after the Ceremony was over. Being arrived, the Virgin went up to the Temple, at the Time of the Morning Sacrifice; carrying her new-born Son into his Father's House. There she humbly waited in the outer Court, till her (a) two turtle Doves were offer'd to God by the Priest. Then she was admitted into the second Court (b) of the Congregation; where the Priest received the Blessed Infant from the Arms of his Mother, and presented him to the Lord, at, or over the Altar of Burnt Offerings, according to the usual Form. Then began to be fulfilled the Prophecies of *Haggai* (c), and *Malachi* (d); wherein it was promised, that *the Desire of all Nations—the Messiah of the New Covenant, should come to his Temple; and, by that Means, should make the Glory of the latter House greater than that of the former.* Simon the Son of Boethus, the Father-in-law of King Herod, was then High Priest.

There was at that Time in *Jerusalem* a venerable and religious old Man, whose Name was *Simeon*; who had long waited, and earnestly prayed, for the Redemption of *Israel*. He had received an express
Reve-

(a) The Mother, upon these Occasions, when she presented her Son, was to pay five Shekels (that is, about Ten Shillings) for his Ransom, to the Priest; and to offer, at the same Time, for her own Purification, a Lamb of the first Year, for a Burnt Offering; and, for a Sin Offering, a young Pigeon, or Turtle Dove; but, in Case of Poverty, the whole Oblation consisted only of two young Pigeons. Nor was it necessary that she, who brought in her Arms the Lamb of God, should offer the customary Sacrifice of a Lamb on this Occasion, in order to make her other Oblations the more acceptable.

(b) See Page 158. (c) *Haggai* ii. 7, 9. (d) *Mal.* iii. 1.

Revelation, that he should not go down to the Grave, before he had seen the *Lord's Anointed*—the promised Redeemer. While *Joseph* and *Mary* were in the Temple, performing the Institutions of the Law, *Simeon*, obedient to Instructions from Heaven, immediately repaired to the House of God; and, taking the Infant in his Arms, before all the Congregation, he began to bless and glorify the Name of the Lord, in the Words of that excellent Hymn, which our Church generally uses after the second Lesson, in Evening Service, *Luke ii. 29. Lord, now lettest thou thy Servant, &c.* Then he, directing his Discourse to *Mary*, prophesied, that her Child was born for the Happiness of all People, that would obey the Revelation, to be introduced by him; and that he should be set as a *Mark* among Mankind, at which the Obdurate and Unbelieving, should level all the Darts of their Malice and Fury; and that at the End, of his Sufferings, a Sword (of Anguish and Sorrow) should pierce her very Soul.

Anna the Prophetess, a Widow aged 84 Years, who was constant in her public Devotions, was at the same Time, the second Witness to this first glorious Appearance of *Jesus Christ*, in the Temple. She likewise acknowledged the *Messiah*, and gave Thanks unto God. Thus was the Testimony of both Sexes secured, and published to all the religious Inhabitants at *Jerusalem*, who expected the Salvation of *Israel*.

Soon after this, an Angel appeared to *Joseph* in a Dream, commanding him, without Delay, to take the young Child and his Mother, and flee into *Egypt*, (the North-east Part of *Africa*) (a) and, to

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continue

(a) *Herodotus* says, that *Egypt* contain'd 18,000 Towns and 7,000,000 Inhabitants, in a very narrow Compass.

continue there (a), till he should receive further Notice; because *Herod* would seek the young Child to destroy him. *Joseph* instantly obey'd the divine Command; and, that his Departure might not alarm any one to pursue him, he left his Habitation at *Bethlehem* by Night. After a Journey of about 200 Miles, they arrived in *Egypt*; where they remained, till they were re-called by the Angel, after the Death of *Herod*. To this the Evangelist very aptly applies these Words of God, concerning the *Hebrew Nation*, recorded by (b) *Hosea*—*Out of Egypt have I called my Son.*

When *Jesus* was carried into a Temple at *Hermopolis* (the City (c) where the Holy Family resided in *Egypt*) all the Statues of the Idols are said to have fallen down, like *Dagan* at the Presence of the Ark, to the great Confusion and Reproach of their Worshippers; agreeable to the Prophecy of *Isaiab*, which says, *Behold the Lord shall come into Egypt; and the Idols of Egypt shall be moved at his Presence* (d).

Though *Herod* had now expected the Return of the *Magi*, for a considerable Time; yet he might probably have imagined, that they were gone further, to see the Country; or that, being baulked in their Expectation, they withdrew secretly, to avoid the popular Derision; but the public Declarations of *Simeon* and *Anna*, at length filled him with the utmost Impatience; and, when he saw that he was mocked of the Wise Men, he was exceeding wroth; for, being disappointed in his Design

(a) *Matth.* ii. 13. (b) *Hosea* xi. 1. *Matth.* ii. 15.

(c) In Upper *Egypt*, or *Thebais*.

(d) *Isai.* xix. 1. See *Nelson* on Festivals and Fasts, Page 103.

sign of destroying the Child privately, his Apprehensions of Danger began to increase, and he suspected that Heaven was concerned in the Affair. He dreaded that the *Jews* might conceal the Child, and raise an Insurrection in his Favour.

Before this, *Herod* (who by Father was an *Idumean*, and by Mother an *Æthiopian*) had burned the Genealogies of the *Hebrews*, in order to impose upon his Subjects, &c. the Belief of his being nobly born. Having in all other Circumstances, exerted his Policy, to secure an awful Allegiance in his Subjects, without enquiring to what House in *Bethlehem* the *Magi* repair'd, or what Family of *David's* Race had a new born Son; he order'd, that all the Male Children in *Bethlehem*, and in all the Coasts thereof, from two Years old and under, should be gathered together in the City; which the credulous Mothers (supposing it had been to take an Account of their Age and Number, in order to some taxing) readily complied with. Then all on a sudden he commanded the Town to be surrounded, by a strong Body of armed Men; who, according to his inhuman Command, massacred all the Male Children there, which had been born in the two last Years; hoping thereby to involve the young King in the common Slaughter. The Number of Children then murder'd, has been computed by the *Greek Church* in their Calendar, by the *Moscovite Christians*, and by the *Abyssines* of *Ethiopia* in their Offices, to be 14000. This Massacre is mentioned by *Macrobius* (a), with a Reflection upon *Herod* by the Emperor *Augustus*—that

P 2 such

(a) Lib. ii. cap. 4.

Such a cruel Scheme had surpassed Belief, had not (a) Herod been the Contriver of it; and that it was better to be Herod's Hog, than Herod's Son.

The Point of this sarcastical Reflection turns, in a great Measure, upon the *Jews* Abstinence from Swine's Flesh; for which Reason they killed no Hogs.

It is surprising that *Josephus*, who gave a very large Account of *Herod's* other Actions, takes not the least Notice of this Affair. *Josephus*, indeed, was born in the first Year of *Caius*, and 38th of *Christ*; and wrote the History of the *Jewish* Wars in the 56th Year of his Age, and in the 94th of *Christ*. For my Part, I content myself with St. *Matthew's* Account of it, Chap. ii. ver. 16. If this Evangelist had asserted a Falshood, he would certainly be corrected by the *Jews* of his Time; many of whom could remember *Herod*; which was more than could be said when *Josephus* wrote.

So

(a) *Josephus* says, he was cruel to his Wife; severe to his Children; extremely rigorous and unjust to his nearest Relations; and tyrannical to his Subjects: That he was a Slave to his Passions; that his Will was his Law; and that there was never any Man made up of so many seeming Contradictions; for he was both liberal and affable. Lib. 15. cap. 11. 16. and 9. 17 and 10.

Joseph his own Uncle; his Queen *Mariamne*; her Grandfather *Hyrchanus*; her Father *Alexander*; her Uncle *Antigonus*; her Brother *Aristobulus* the High Priest; and his own third Son *Antipater*, were all put to Death by his Command and Procurement. *Eusebius* tells us, that, when he was past Hopes of Recovery, he order'd all the Nobles of *Jurie* to assemble at one Place (called *Hippodromus*) with a Design to have them all murder'd, as soon as the Breath should leave his Body; that every House might have Reason, to mourn and lament his Death, lib. i. cap. 9. This is sufficient to give a true Picture of this Tyrant's Disposition.

So grievous and piercing were the Shrieks of Mothers and Children, that St. *Matthew* represents the Lamentation of *Bethlehem*, on this Occasion, by a prophetic and figurative Speech, taken from *Jeremiah* (a), *A Voice was heard in Rama, Lamentation and bitter weeping; Rachel weeping for her Children, would not be comforted, because they were not.* This related more immediately to the *Babylonish* Captivity; but received the most eminent Completion at this Time.

The Malice of this wicked Prince is said to have extended as far as the Hill Country of *Judea*; for, having heard that *John*, the Son of *Zacharias*, was design'd for an eminent Office, under the young King of the *Jews*, he attempted in him also to rescind the Prophecies; and sent one of his Messengers of Death to dispatch him; but his Mother had convey'd him, to an obscure Place in the Desert; where he continued till his Manifestation to *Israel*. Nevertheless, as the Children of *Bethlehem* died in the Place of *Christ*, so did the Father of the Baptist for his Son; for *Herod* (b) slew him between the Temple and the Altar, because he refused to deliver up his Child.

It does not become us, nicely to enquire into the Proceedings of infinite Wisdom; all whose Actions are governed by the highest Reason: But, among several Thoughts that offer themselves, we may consider, whether the Infidelity of the *Bethlemites*, after such sufficient Means afforded for their Con-

(a) *Jer.* xxxi. 15. *Rama* was a Village not far from *Bethlehem*; and the Sepulchre of *Rachel* was in a Field, belonging to that Town.

(b) See *Basilus* and *Origen*, in *Math. Hom.* 26.

Conviction, might not draw upon them so severe a Punishment. They not only denied Reception to the Virgin *Mary*, big with Child, and of the House of *David*; but they neither owned, nor worshipped our Saviour at his Birth. The Message of the Shepherds and their great Joy; the Arrival of the *Magi*, and their Offerings, had no effectual Influence upon them. Now, it is not unusual with God, to visit the Sins of the Fathers upon their Children (*a*); especially since the Children were not only delivered from the Miseries of Life, but were crown'd with the Reward (*b*) of Martyrdom, inasmuch as they suffered for *Christ*, and glorified God by their Deaths. From these innocent Children being made a Sacrifice to the Ambition of a cruel Tyrant, we may learn, that Afflictions are not always Arguments of Guilt; and that they are sometimes Tokens of his Favour—Messengers of his Love; for many People have owed their Happiness to their Sufferings.

Herod did not long survive this barbarous Affair, at most, not above a Year. He ascended the Throne from the Condition of a private Man; fell into many Difficulties, but surmounted them all; and lived at last to a great Age. In his Authority he

(*a*) *Exod.* xx. 5.

(*b*) There are three Sorts of Martyrdoms; the first in Will and Deed; which was the Case of most of the Apostles: The second in Will, but not in Deed; which was the Case of *John* the *Evangelist*, who yielded his Body to Torments, and was willing to die for *Christ*: The third in Deed, but not in Will; which was the Case of the holy Innocents. It is the Sense of the Church that they died the Death of the Martyrs, though incapable of making the Choice; God having supplied the Defects of their Will, by his own Acceptance of the Sacrifice. *Iren.* lib. 3. cap. 18. *Nelson*, Page 102.

he was inexorable, without Pity or Shame. His Death was no less miserable, than his Life had been detestable. According to *Josephus* (a), he was inflamed with a slow Fire, which afflicted all his Entrails; he had a ravenous, unnatural, and insatiable Appetite; he had an Ulcer in his Bowels, with a strange and furious Cholic; he had dropical Humours, and windy Pains in his Stomach; his Feet were swell'd, and of a venomous Colour; his privy Parts putrified and crawl'd with Worms; he had likewise great Difficulty of Breathing; broken Sighs, Contraction of the Nerves; an intolerable itching and Convulsions all over. Thus he died, not without many other Testimonies of his Cruelty, Hardness of Heart, and open Defiance to Heaven; in the 34th Year of his Reign, after he had cut off *Antigonus*, but the 37th, after his being declared King at *Rome*, and in the Year of that City, 750, on the 25th of *November*. Though in Greatness and Magnificence he excell'd any King of the *Jews* that ever was, *Solomon* excepted; yet he was one of the most unhappy Princes in the World. The greatest Part of his History contains a Series of Jealousies, Plots, Cruelties, Murders, and every thing else that is horrible, and shocking to human Nature.

Epiphanius (b) says, that *Christ* was kept in *Egypt* two Years, and brought out of it in the sixth Year of his Age; but we are not told, in the Gospel, how long he continued there, any farther than that it was till after the Death of *Herod*. 'Tis worth our Notice here, how God prevented the Cruelty of that Tyrant, by the Retreat of the Sa-

(a) Lib. 17. cap. 8.

(b) Lib. 1. tom. 1.

cred Family. *Jesus* was the only Child he sought to kill; yet Providence so order'd it, that *Jesus* was the only Child who escaped his Fury.

When *Herod* was dead, the Angel appeared again to *Joseph* in a Dream; and commanded him to return, with the Child and his Mother, into the Land of *Israel*; for the Person was dead, who sought the Life of the Infant. *Joseph* immediately set out, in order to return, with his Wife and her Son, as he was commanded; but being inform'd upon the Road, that (a) *Archelaus*, the Son of *Herod*, reigned in his Stead; and hearing what a bloody Beginning he had made of his Government, in suppressing an Insurrection of the *Jews*, he was afraid to enter the Territories of that Prince, till he was again reminded of his Duty, by the Angel. Then he pursued his Journey, till he came to *Nazareth*, the City of *Galilee*, in which he had formerly lived; and which was now under *Herod Antipas* (b). There the strange Occurrences of our Lord's Birth, were hitherto unknown; and, by living in this City, he got the Name of a *Nazarene*, according to an antient Prediction, concerning the *Messiah*, at that Time current (c) among the

(a) He was made Tetrarch (see Page 31) of *Judea* by *Cæsar*; the other Dominions of *Herod* being divided among his Sons. The Presidents sent to *Judea*, were, *Cyrenius*, *Copinius*, *Marcus*, *Annius*. See *Jos. Antiq. lib. 18*.

(b) Immediately after the Death of *Herod*, his Kingdom was divided between his three Sons, *Archelaus*, *Herod Antipas*, and *Philip*. *Archelaus* had *Judea*, *Idumea*, and *Samaria*. *Herod Antipas* had *Galilee* and *Peræa*; and *Philip* had *Auranitis*, *Trachonitis*, *Panæas*, and *Batanea*. This was according to their Father's Will; which was confirm'd by *Cæsar Augustus*, on whom even *Herod* was always dependant.

(c) *St. Matth. ii. 23*.

the *Jews*. The first Year of the vulgar Christian *Æra* begins here. See Page 217.

The Scripture leaves us very much in the dark, concerning the Manner, in which our Lord spent his Childhood and Youth; or how he was employ'd from his Infancy, till he was 30 Years old. *St. Luke* (who is more particular in his Account of our Lord's Nonage, than any other of the Evangelists, says no more of it, than that *the Child grew, and waxed strong in Spirit, filled with Wisdom, and the Grace of God was upon him (a)*; and afterwards, speaking of his Life at *Nazareth*, he only tells us, that *he was subject to his Parents*; that *he increased in Wisdom and Stature*; and in Favour with God and Man (*b*).

This Silence of the Scriptures may afford Variety of useful Reflections, to the well-disposed Reader. It may reasonably be concluded, from what is left upon Record, that our Lord grew in Stature of Body, and in Faculties of Mind (his divine Spirit assisting, and strengthening his natural Faculties) and that he was endued with great Wisdom, through the Grace and Power of the divine Spirit upon him; that he was not subject to those Infirmities of Mind, which are common to other Children; and that, on the contrary, he was all Seriousness, Modesty, and Sweetness; ever well pleased, observant, and obliging; nor can we doubt, but that he was much employ'd in Prayers, Meditations, and spiritual Converse with his heavenly Father.

The wonderful Progress he made in Wisdom; the visible Stedfastness of his Mind; and a Composure

(a) *St. Luke* ii. 40.

(b) *Ver.* 51, 52.

posure of Countenance, beyond what was ever before seen in any one so young, were so many early Testimonies of his Divinity.

By occasion of the Passover (it being the Custom of the *Jews* in general) our Lord, at the Age of 12 Years, went up to *Jerusalem*, with his Mother, and *Joseph* his supposed Father. Whether this was the first Time of his appearing in public, it is not said; but it seems likely that it was. Having been seven Days with them, in their Course of Attendance at the Temple; as they were returning homewards, he privately withdrew himself from them, and tarried behind in *Jerusalem*. In the mean time *Joseph* and *Mary*, supposing him to be with some of their Friends, went forward one whole Days Journey, in their way Home, enquiring for him of such Persons, as they thought the most likely to give them Satisfaction.

Being disappointed in their Hopes, they returned to the City, and were fill'd with Concern.

After three Days Search, they found him in the Outer Court of the Temple, seated among the Doctors; both hearing them, and asking them Questions; and all that heard him, were astonished at his Understanding and Answers, *Luke ii. 46.*

It is thought necessary to observe, that about the Outer Court of the Temple (commonly called the Court of the People) were certain Porches or Chambers (*a*), which belonged to the Priests; and in which the Doctors of the Law, assembling at certain Hours of the Day, expounded the *Mosaic* Institutions to the People; debating whatever Difficulties occur'd with one another. Hither also they

(*a*) Called *Gazophylacia*, from the Goods or Treasures of the Temple, repositied in them.

they admitted such Youths, as applied themselves to Learning; and gave them necessary Instructions—the same as in their other Schools, erected for that Purpose.

Certainly there was something very extraordinary and divine in this, his first public Appearance. In this Assembly of the Doctors, *Jesus* presented himself; and, not only gave Attention to their Disputes, and propounded difficult Questions to them; but, what was more, explain'd them himself, when the Doctors could not solve them. All the Auditors were astonished, to hear a Child excel in Understanding not only Men—but such Men, as were reputed the most knowing, and learned among them. Since he himself guided the Discourse, as he did afterwards in the Synagogue at *Nazareth*, where he open'd the Book, at a Place that spoke of himself; we may very well imagine, the Subject, disputed of with the Doctors, to have been some Prophecy concerning the *Messias*. With Wonder and Surprize *Josepb* and *Mary* found him in this Situation. Upon seeing them, he arose dutifully out of his Place, took that Occasion to withdraw himself from that admiring Assembly, and attended them.

When his Mother, on whom this Sight had made, great Impressions of Reverence towards him, gently asked him, why he had left them, in this Manner? *Behold, thy Father and I have sought thee* (three Days) *sorrowing*; our Saviour's Reply was—How is it that ye sought me? Wist ye not, that I must be about my Father's Business? By this Answer he gave them to know, that the House of God was his proper Home, his Father's House; and so a Place fit for him to be engaged in. But they did not comprehend the full Meaning of this Answer.

Answer. Nevertheless, his Mother kept all his Sayings in her Heart; until the Time, that they should be explained by his future Ministry.

Archelaus, *Herod's* eldest Son, (who inherited the Cruelty of his Father, and who had assumed the Government, without Orders from *Rome*) was deposed from his Principality, in the tenth Year of his (a) Reign, by *Augustus*; all his Goods condemn'd to be confiscated; and he was banish'd to *Vienna*, a City of *France*. *Judea* was then reduced to a Province by *Quirinus*, or *Cyrenius*, Governor of *Syria*; whom the Emperor sent thither, with that Command. *Antipas* and *Philip* still reign'd in their respective Provinces. Till then the Sceptre and Lawgiver remained among the *Jews*; and then *Christ*, the promised *Shilo* (b) began his Coming, as the *Messiah*; by then first entering on his Father's Business, for which he was sent. The twelfth Year from our Saviour's Birth was that, whereon *Coponius* entered on his Government, in the Place of *Archelaus*. *Christ* therefore first appeared in the Temple, as the *Messiah*, at that very Time, when the Sceptre of the Lawgiver first began to depart from *Judah*, according to *Jacob's* Prophecy (c).

Having

(a) At first (that is, after his Submission to the Emperor) he got the Title of *Ethnarch*, or Prince of the People; but he never enjoy'd the Title of King. *Eusebius* in his Chronicle says, he was deposed the ninth Year; *Josephus* says, the tenth. Lib. 17. cap. 19.

(b) Or *Messiah*, to whom the Kingdom belongeth, and whom the Nations shall obey.

(c) *Gen.* xlix. 10. *Vid. Petavii Rationarium Temporum*, Edit. ult. par. 1. lib. 5. Sixty two Years after that, this Departure was fully completed, in the Destruction of the Temple, and City of *Jerusalem*; and the utter abolishing of the whole *Jewish* Policy, and the Constitution of Government in that Land.

Having given this early Testimony of his Diligence and Obedience in the Work, wherein he was afterwards to be wholly employ'd ; he immediately added an Instance of his Duty to his Mother and reputed Father ; under whose Direction he was to be till that Time ; for he returned with them to *Nazareth* ; and was subject unto them. *And Jesus increased in Wisdom and Stature ; and in favour with God and Man (a).* I cannot apprehend any Inconvenience, in believing it to have been agreeable to *Christ's* human Nature ; that he should have degrees of Understanding, as well as of other Perfections. Though the Humanity of *Christ*, made up the same Person, with the Divinity ; yet the Divinity still was free—even in those Communications, which were imparted to his inferior Nature ; and the Godhead might suspend for a Time, the Effusion of all Wisdom upon the Humanity ; as he did the beatific Vision, which, most certainly, was not imparted, in the Height of our Saviour's Passion. But, whether it were truly or in Appearance only, that *Christ* increased in Wisdom, whether in habit of Mind, or only in Experience and Exercise ; of this we may be sure—that his Advancements were very great, admirable—full of Wonder and Sanctity—sufficient to entertain the Hopes and Expectations of *Israel* ; and dispose Mankind, to receive the more full Manifestations of him, in his public Ministry.

Though there be nothing expressly recorded in Scripture, concerning our Lord's Life and Conversation, from twelve Years of Age to thirty ; yet from some Passages there, several Things relating
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(a) *Luke* ii. 52.

to both, may rationally be collected. Before his Mother and some particular Friends, he continually sent forth many Rays of his infinite Prudence and Sanctity; but he cast a Veil over his divine Excellences, before the Generality of Mankind; so that, even in his own City, his Fame was not spread abroad. There he was afterwards reproached, with the Meanness of his Extraction and illiterate Education (a). Hence it appears that, when he was of a competent Growth, he assisted his Parents with his own Labour, and wrought at the Trade of his reputed Father; who is called a Carpenter, by the Evangelists (b). St. Mark makes the Jews call Christ not the Carpenter's Son, but simply, the Carpenter, the Son of Mary; which occasions many to conjecture, that he followed the same Trade after Joseph's Death (c).

Those were weighty Objections among the Jews, against our Lord's being the eternal Son of God; but their Hearts were harden'd; so that, seeing, they saw not; and, hearing, they heard not; neither did they understand (d). Thus was the Prophecy (e) fulfilled concerning them. They, rejecting the spiritual Wealth, which God vouchsafed to send among them, were deprived of the Means of Grace—and even Grace itself. As they continued in sinning against Conscience, from them all Degrees of Candor and Perspicuity were withdrawn.
Who-

(a) St. Matth. xiii. 54. &c.

(b) St. Matth. xiii. 55. Mark vi. 3. St. John vi. 42. The Species of Carpentry at which Joseph wrought, was making Ploughs, Yokes and other Instruments of Husbandry, Just. Mart.

(c) The Decease of Joseph is thought to have happen'd before John began to baptize.

(d) St. Matth. xiii. 12.

(e) Isaiah vi. 9.

Whosoever had not, from him was taken away even that which he had. Surely no Hardness of Heart ever equall'd that of the *Jews*; who though surrounded with the Brightness of the Sun, yet knew him not, by so many Beams of his Power and Glory, that shined among them (a).

The only Reason that occurs to me, for this stupid, though invincible Prejudice, and Hardness of Heart, is this. They lost their Knowledge with their Faith; and had the Remains of it almost extinguished, in the Captivity. They had Leisure to frame other Notions of the *Messiah*, than what the Scriptures exhibited; and not clearly understanding holy Writ, they imposed upon themselves, the Expectation of an earthly Prince—in Appearance majestic and powerful, to deliver them from the Oppression of the *Romans*, to whom they had paid Tribute for many Years. Such was the Redemption, they looked for in (b) *Jerusalem*. Such a Person (c) they trusted would redeem *Israel*. They never thought of the spiritual Comforter, promised in *Isaiah*; nor of that Consolation, that *Simeon* waited for (d). Thus were they spiritually blindfolded; and therefore rejected the true Light. In a temporal Redeemer, they expected a Completion of their Hope; but they could not be reconciled, to the suffering Character, that *Jesus* bore.

Among his many Hardships and Mortifications, during his Minority; this was none of the least, that

(a) Apostolus (*Heb. vii.*) *Psalmo cx.* Usus est, contra Ebræos obstinaces; ut Messiam, non secundum leges & ceremonias Mosaicas, sed secundum ordinem Melchisedechi, ratione divinitatis, Abrahamo & Mose antiquiorem & excellentiorem æterno suo regio sacerdotio functurum ostenderet.

(b) St. *Luke ii.* 38. (c) *xxiv.* 21. (d) *ii.* 25.

that he, who was the Word and Wisdom of God, should have a Law of Silence imposed so long upon him, when the Sins and Follies of Mankind afforded him so many Opportunities, of discovering his supream Holiness and Penetration — that in the Synagogue he should privately stand, as a mean Artificer, to hear the erroneous Exposition of his own Laws. His Condescension was wonderful — all his Thoughts divine! Herein appear the most profound Humility and consummate Wisdom of our Lord, in that he so long conceal'd his stupendous Virtues; when he might have suffered his Divinity to blaze out all at once, that his Knowledge and Works, might be confessedly the Effects of a supernatural Power.

In the 15th Year after the Birth of our Lord *Augustus Cæsar* died (*a*), and was succeeded in the Roman Empire by *Tiberius Nero*, *Valerius Gratus*, soon after, was sent by him into *Judea*, there to be President. By his Favour, *Josephus*, called *Caia-phas*, was made High Priest of the *Jews*.

Towards the End of the 26th Year after the Birth of *Christ*, *Pontius Pilate* was sent, to be Procurator of *Judea*, in the Place of *Valerius Gratus*. In less than two Years after which, *John the Baptist*, in the Resemblance and Spirit of *Elias*, began to preach, and to baptize in the Desert; thereby preparing the Way of the Lord, that the Coming of *Christ* might be made known unto *Israel*. Unto *John* (*b*) God gave a Sign, whereby he might know

(*a*) *A. D.* 14. *Nolæ* in *Compania*, mortuus est *Augustus*; anno ætatis suæ 76; cum, Princeps longe præstantissimus, a primo Magistratu adito vixisset annos 56. Ita dicit *Petavius*, *Ration. Temp.* par 1. lib. 5.

(*b*) Compare *Isa.* xli, with *Mark* i. 2. *Luke* iii. 3. and *John* i. 7.

know the *Lord's Christ*—that upon whom he should see the Spirit descending and remaining on him, the same was he, who should baptize with the Holy Ghost.

The Ministry of *John*, is thought to have commenced, on the 10th Day of the 7th Month, which was penitential, and so great a Fast, that whatever Soul did not afflict itself, was to be cut off; and that Day was also expiatory, the High Priest (the Type of him, before whose Face *John* was sent) entering alone into the Holy of Holies, and with Blood expiating the Sins of the People. This was also the Day, whereon, by Sound of Trumpet, the Jubilee was proclaim'd. The Prophet *Isaiab* call'd this, among other Characters of *John's* Ministry, a Proclaiming the acceptable Year of the Lord (a).

Though it be generally agreed, that this happen'd in the 15th Year of *Tiberius*; yet a considerable Mistake may arise, from a twofold Beginning, attributed to his Reign. The one, when he was made Collegue of the Empire by *Augustus*, and join'd with him in the Government of the Provinces; the other, when, upon the Death of *Augustus*, he was invested with the sole Management of the Empire. Most of the Learned agree, that the 15th Year of *Tiberius*, mention'd by St. *Luke*, ought to be referr'd to the first of these Beginnings. *Tiberius* was made Pro-consul or Collegue, in the 11th Year of the Vulgar Æra, on the 28th Day of *August*; whence it follows, that in the 25th of the same Æra, on the same Day of

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(a) Chap. lxi. 2. Arch-Bishop *Usher* fixes the Beginning of *John's* Ministry to the Proclamation of a Jubilee; but changes the Month from *September* to *October*. See *Luke* iii. and *Euseb.* Lib. i. cap. 11.

the Month, began the 15th Year of *Tiberius*; in which *John* the Baptist enter'd upon his Office.

Jesus, entering upon the 30th Year of his Age, went from *Galilee* to *Jordan*, and was baptized of *John*; at which Time a most illustrious Manifestation was made of (a) the Blessed Trinity. When the Son of God ascended out of the Water, and prayed—the Heavens were open'd, and the Spirit of God, in the Shape of a Dove, descended upon him—and the Voice of the Father was heard from Heaven—saying, *This is my beloved Son, in whom I am well pleased*. Then was the whole Mystery of the Trinity open'd and revealed, in as high a Degree, as the imperfect Capacities of Mankind could comprehend; with a just Reason why our Lord ordain'd, that Christian Baptism should be for ever administred, in the Name of the Father, and of the Son, and of the Holy Ghost—since all the three Persons were combined and manifested, at the Baptism of the Word incarnate. This visible Descent of the Holy Ghost, was a Confirmation to St. *John*; upon which he immediately bare Record, that *Christ* is the Son of God.

The whole Law and History of the *Jews*, abound in Lustrations, and Baptisms of different Sorts. *Moses* enjoin'd the People to wash their Garments, and purify themselves, to prepare them for the Reception of the Law. The Priests and Levites, before they entered upon the Exercise of their Office, wash'd themselves with Water. All legal Pollutions were cleansed by Baptism, or plunging into Water.

Before

(a) *Matth.* iii. 13. *Mark* i. 13. *Luke* iii. 22.

Before this *John* had never seen the Face of *Christ*, (the Divine Wisdom having so order'd it, to prevent any Suspicion of Fraud or Compact, that they should be educated in two very distant Parts of *Palestine*) but, being inclined, either by an inward Revelation, or some outward Circumstance, to take him for the *Messiah*, he very strongly opposed his Intention; alledging, that he himself ought rather to be baptized by *Jesus*; and comest thou, says he, to me? Upon this, our Lord inform'd him, that, though he came on purpose to be baptized by him, it was not because he stood in Need of it, as it represented the inward purging of the Mind from Vices, but only from the Resolution, of complying with all the religious Observances of the *Jews*; and of sanctifying this Ordinance, for the Use of his Church. Then *John*, without Hesitation, executed his Office.

Till this Time, the Baptist had lived in the Wilderness under the Discipline of the Holy Ghost, and the Tuition of Angels; in Conversation with God, and in great Mortification to the World. In the 30th Year of his Age (being six Months older than our Lord) he was perfectly well qualified, for the Administration of his Office. This also was the Age, at which the *Priests* and *Levites* (of whose Number *John* was one) were permitted, by the Law, to begin the Exercise of their Function. Then the Word of the Lord, as a Commission, came to *John*, commanding him to go to the *Jews*, and to declare to them, the Necessity of a Reformation, and of a holy Life—inasmuch as, *the Kingdom of the Messiah was at hand*.

It is worthy of our Observation, that though our Blessed Lord wanted no Gift, to qualify him for the priestly Office, as having the divine Nature

inseparably united to his human, and of giving sufficient Evidence of his Abilities, when but 12 Years old ; and, though the Necessities of Mankind, called loudly for such an Instructor, yet he would not enter upon his Office, till he was *externally* commission'd to it, and proclaimed from Heaven, to be the *Messiah*. Hence we may collect, that no *internal* Qualifications—no good End or Intention, can warrant a Man's exercising any holy Function, without a divine Commission (a).

Though from the 12th to the 30th Year of our Saviour, the Scriptures are silent concerning him, any farther than, that he dwelled at *Nazareth*, and was obedient to his Parents ; yet all the Evangelists agree, in giving the History of his Entrance on the Ministry, and the Preparatory Preaching and Baptism of his Fore-runner *John*, the Son of *Zacharias*. At the Time of *Christ* being baptized, the Dignity of High Priesthood, was vested in *Annas* and *Caiaphas* ; who executed that Office, jointly.

In those Days, there were different Sects among the *Jews* ; but of all Sorts great Numbers resorted unto *John*. He suited his Admonitions to all Ranks and Degrees of Men ; being taught by the Holy Spirit, without ever conversing with the World, what was the most grievous Weight, in every Circumstance of Life ; and the Sin, that did most easily beset the Professors of every Occupation. Such an Instructor as this could not but command Veneration. The Course of honest and salutary Doctrine, which he delivered, with the greatest Zeal and Vehemence of Expression ; accompanied
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(a) 2 *Chron.* xxvi.

with the clearest Innocency of Manners, and most becoming Gravity of Behaviour, so prevailed upon the Multitudes, that they were willing to believe, that he was actually *the Messiah*. But, to prevent them from running into so great an Error, he freely and publicly declared, that *Christ* so far exceeded himself in Dignity and Power, that he was not worthy to serve him in the meanest Offices—such as bearing or unloosing his Shoes.

Here, as our Lord afterwards intimated, was an End of the Law and the Prophets, that is, of all that Part of the *Mosaic* Dispensation, which the Writers of the Old Testament had to the *Messiah*—to whom *John* now pointed, as to a Person present in the World, and shortly to make his public Appearance. And from this Time the Kingdom of Heaven (a) suffered Violence, and the Violent took it by Force. This certainly alludes to the great Numbers of *Gentiles*, Publicans, Soldiers, Harlots—and others, the most unpromising of Mankind, that flocked to the Ministry and Baptism of *John*; on whom he prevailed, to believe in the approaching *Messiah*; and who, by their importunate Zeal, like violent Invaders, snatch'd the Kingdom, from the Scribes, Pharisees, and Heads of the Nation, to whom it first was offer'd.

This great Prophet of the Highest, prepared the Way of the Lord, by reproving the Miscarriages of all Orders of Men, with impartial Freedom and Authority; the Hypocrisy of the Pharisees, the Profaneness of the Sadducees, the Extortion of the Publicans, the Rapine of the Soldiers, and the Lewdness of the Harlots. On the other Hand, he

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enforced

(a) Compare *Matth.* xi. 12, with *Luke* xvi. 16.

enforced his Exhortations to Repentance, by a lively Representation of that approaching Happiness, to which true Penitents should certainly be admitted. But his most effectual Means of doing it, was peculiar to himself; and consisted in setting the *Messiah* before the Eyes of the People, and convincing them, that the Son of God was now manifested in the Flesh—that the Hope of *Israel*, the Desire of all Nations, was then upon Earth.

With Humility and great Freedom from Arrogance, in the Discharge of his Commission, he preached not himself, but *Christ* the Lord. This is an excellent Lesson for those Ministers, who mount the Pulpit to shew their Parts; who preach without Book, to gain Applause to their Memory; who fly into violent Passions, at trifling Contradictions; who expect Homage from all Men; who study their Dress, more than the Bible; or who any Way forget that unaffected Simplicity, with which the Gospel was first planted, and by which alone it can be successfully recommended.

At this Time all Things were degenerate, and deformed in the *Jewish* Church; and their Religion changed from it's primitive Institution: But all those Persons, who impiously prophaned and abused the House of God, were visited with extraordinary Tokens of his Displeasure. The Temple was now become an Exchange, or Market House for Merchants, and a Shop for Usurers. The Worship, which was formerly wont to be performed there, with pious and devout Affections, was now shrunk into a mere outward Show. Rites of Human Invention had jostled out those of divine Institution; and their very Prayers were Traps, to catch the unwary People—to devour the Widows and the Fatherless. Their Priesthood retain'd little of its
Ancient

antient Institution, except the Name. The High Priests, who by their original Charter were lineally to succeed each other, and to hold their Place for Life, were become not only, almost annual, but likewise venal. *Herod* exposed it to Sale, and scarce admitted any Man to the Sacerdotal Office, who had not sufficiently paid for his Patent. By this Means, the Place was filled by the Refuse of the People, Men of mean Abilities and debauched Manners; who had neither Parts, nor Piety, nor any thing but Money to recommend them. To this Effect, *Josephus* reports of one *Phannias*.

This was a proper Time for the Introduction of a new and better Dispensation; in Comparison of which, the two former, were but as the first Dawn of Morning Light, to the glorious Splendor of the Sun at Noon Day. And, the Evangelical State being thus usher'd in and proclaim'd, by the Preaching and Ministry of the Baptist; our Lord appeared next, more fully to publish and confirm it. Then, among the true-hearted, the Evangelical Dispensation began to diverge its Glories, Balsams for all Wounds—Cures for all Diseases—Mercy for all Sins, began to dawn upon the Earth. The Gospel began to shew its Excellencies, preferable to the *Mosaic* Law, for its Perspicuity and Agreeableness to human Nature; for its glorious Promises; for the Aids of the Spirit under it, and its admirable Confirmation; for its great Extent and Comprehensiveness; and for its eternal Duration.

As we often find three, and sometimes all four of the Evangelists, relating the same Story with different Circumstances, or two different Stories, with Circumstances so much alike, that they may be taken for the same; it might be proper, in this Place, to offer my Endeavours, to reconcile such

Difficulties, as may arise on that Account, to various Readers: But, forasmuch as that would swell the Work beyond the Design of it, I shall beg Leave, to refer the Curious to those excellent Maxims, that are given us, by the Learned M. *Le Clerc*, as the Standard, by which he composed his *Harmony of the Gospels*. I confess, that Dr. *Richardson*, (a) of all that have been published, appears to me the clearest, and least conjectural. It was his Opinion, that St. *Matthew* neglected the Order of Time, in his first 13 Chapters, more than any other of the Evangelists; and that, as to Chronology, the other three may very commodiously be reduced, to the Method of St. *Luke*; and that, in this Point, he was the most exact of the four. We are, nevertheless, particularly indebted to St. *John*, for registering the three first Passovers, in the Course of our Lord's Ministry; the other Evangelists having taken Notice only, of the fourth and last, at which he suffer'd. He also mentions the Feast of the Tabernacles (b), and the Feast of Dedication (c); by which the Seasons of the last Year of our Saviour's Life are very particularly distinguished.

After our Blessed Lord had been baptized, and declared the Son of God, in the glorious Manner just described, being full of the Holy Ghost, he retired from *John*, and was led by the Spirit (d) into the Wilderness; to be tempted of the Devil.

The

(a) Bishop of *Ardagh* in *Ireland*, (b) *John* vii. 2. (c) x. 22.

(d) Not driven by any unnatural Violence, but by Efficacy of Inspiration; by the Influence of the same Holy Spirit, which always resided in him, in the same Plenitude (not being given by Measure) but acted, more or less, in his Humanity, as Occasion offer'd.

The End of this Retreat was, that, by baffling the Temptations of that evil Spirit, he might begin, to triumph over the grand Enemy of Mankind, in our Stead; and point out to us, the Duty of withstanding all his Suggestions. To prepare for this great Work, he remained in the Desert, 40 Days and 40 Nights, in a continual Fast. This was the same Time, that *Moses* continued fasting on Mount *Sinai*; both when he received the Law from God, and when he made Intercession for the Idolatry of the *Israelites*, *Exod.* xx. and xxxii.

The Divinity permitting the Man, at length, to yield to the Infirmary of Hunger, suffer'd him to be tempted by the Prince of Darkness; whom he repell'd with these powerful Words—*Get thee behind me, Satan.* This was his Answer to the third Temptation. As soon as the Devil had left him, God the Father sent his good Angels, to minister Food to his Son; as he had before supplied the *Israelites*, in the Desert with Manna; and as he had afterwards sent Provisions to *Elijah*, when out of the Way of all human Succour (a).

While *John* continued in giving many Testimonies, of the Divinity and Mission of *Christ*, his Disciples increased beyond Description. In the mean time our Lord pursued his own Ministration. When he returned from the Mountain, on which he was the last Time tempted (in vain) by the Devil, he repair'd to *Bethabara* (b) in *Galilee*, where he found *John* baptizing and preaching.

As

(a) *Ex.* xvi. 15, 1 *Kings* xvii. 6. and xix. 6.

(b) *Bethabara*, in the *Hebrew*, signifies a Passage over; and, whereas we read (*Josh.* xxvii. 23.) that there was a fording Place over *Jordan*, not far from *Jericho*; it is conjectured, that
hereabouts,

As *Jesus* passed along, two of *John's* Disciples followed him at a Distance, as if desirous of being admitted into his Conversation. *Jesus*, looking back, desired, in a courteous, friendly Manner, to know the Reason of their thus following him; to which they, with all the Deference and Respect they were Masters of, replied—*Master, where dwellest thou?* *Jesus* told them, they might satisfy themselves, if they would go along with him. It was then within two Hours of Sun-set. They went with him, to his Lodgings; where they staid that Evening; and, probably, all the following Night. One of these two was *Andrew*, the Brother of *Simon* (a); and the other is thought to have been *John* the Evangelist, whose Custom was, not to mention himself, when he treated of any Matters, wherein he was concerned. *Dupin* says, this other Disciple was *Bartholomew*.

Either that Evening, or early next Morning, *Andrew* took Care to find out his Brother *Simon*; that he might have the Pleasure, of making the first glorious Discovery—*We have found the Messiah, the Christ, the Anointed of God*—whom we have so long expected, as the Redeemer of *Israel*. Transported at the News, *Simon* was impatient to see *Jesus*; whereupon he was brought to him. At first Sight *Jesus* told him, *Thou art Simon the Son of*

hereabouts stood *Bethabara*, as being the Place of Entertainment for Passengers, out of *Judea* into *Perea*, or the Country beyond *Jordan*. Nay, it is imagined by some, that in the very same Place where the Ark stood, when the *Israelites* passed over, our Blessed Saviour, the true Ark of the Covenant of Grace, was baptized by *John*; and that thither he return'd, after he had overcome the Devil.

(a) Afterwards surnamed *Cephas*, or *Peter*, by our Lord. *John* i. 40.

of *Jona*; but hereafter *thou shalt be called Cephas, or Peter*—which signifies a Rock or Stone. By this Change of Name, *Jesus* hinted to him the Change, that should shortly be made, in his State of Life; and probably that, by his Preaching, he might be instrumental, in laying the Foundation of his Church.

The next Day *Jesus*, determining to go into *Galilee*, in his Way met with *Philip*, a Native of *Bethsaida*, and a Fellow-Citizen of *Andrew* and *Peter*; and finding by the good Disposition of his Heart that he was worthy of being a Disciple, said unto him—*follow me*. *Philip*, having promised Obedience, and (as we may honestly presume) overjoy'd at the Honour he had received, soon after met with *Nathanael*, an intimate Friend of his, and told him, that some of his Fellow-Citizens and he had found the long-hoped for *Messias*—*Jesus of Nazareth*, a Man in Appearance like one of the People (a). But *Nathanael* argued against that, from a known Observation among the *Jews*, that *Galilee*, in which *Nazareth* was, could never produce a Prophet; and that therefore any one born there could never be the *Messiah*. Can any good Thing, says he, come out of *Galilee*? *Philip* saith unto him—*come and see*.

Nathanael immediately complied with *Philip's* Request; and making his Approach to *Jesus*, as soon as he came within Hearing; *Behold*, says our Lord, an *Israelite* indeed, in whom is no Guile. Amazed to hear so extraordinary a Commendation of himself from a Stranger, *Nathanael* asked him,
how

(a) And commonly called the Son of *Joseph*, by those, who were ignorant of his divine Generation.

how he came to have so good an Opinion of him at first Sight—*Whence knowest thou me?* To this *Jesus* answered, *Before Philip called thee, when thou wert under the Fig-Tree, I saw thee.* *Nathanael*, knowing that to be a Secret, impossible for any but a divine Person to discover, immediately acknowledged him, in the Character of the *Messiah*; though at first he came prejudiced against such an Opinion—*Rabbi*, says he, *thou art the Son of God—thou art the King of Israel.* The Conversation that passed between them is recorded in the Gospels.

In this Journey of our Lord to *Galilee*, on the third Day after his calling *Philip* and *Nathanael*, he arrived at the Town of *Cana*; where at a Wedding Feast, to which himself, his Mother, and some of his Disciples were invited, he performed the Miracle of turning Water into Wine—the first Miracle of his, recorded by the Evangelists. When the new-created (*a*) Wine was presented to the Master of the (*b*) Feast; in Quality, it was found greatly to excel, what had been exhausted. Upon proper Questions asked and resolv'd, the divine Power of *Jesus*, was adored and magnified by all the Company.

The Quantity of Water, thus changed, amounted to fifteen Firkins, *English* Measure, or 135 Gallons. This was not done, to promote excessive Drinking; but given as a Present to the Bride and Bridegroom. At such Times the *Jews* were wont to make Presents; and some of the antient Prophets relieved

(*a*) *John* ii. Erubuit visio Lympha pudica Deo.

(*b*) An Officer, chosen from among the Priests, to preside at Festivals, and to restrain all Intemperance.

relieved the Necessities of the Indigent, in the like generous Manner. Thus *Elijah* did by the Barrel of Meal and Cruise of Oil ; and thus *Elisba* multiplied the poor Widow's Pot of Oil. The Objection of the *Rabbi* against this Miracle, is not worth answering ; but we may rest satisfied, that no intemperate Abuse, was made of so extraordinary—so wonderful a Favour.

From the great Respect, that our Lord was pleased, to shew the Ceremony of Marriage, in being himself a Guest, and in performing this his first public Miracle, to improve the nuptial Entertainment of his Friend ; we may with great Propriety collect, that the Marriage Union, in its true Nature, as instituted by Christianity, is a great Proof of the Excellence of that holy Religion, and the immense Blessings derived upon Society by it. We may likewise collect Assurances, that the Restraints of Coelibacy, imposed by the Church of *Rome*, are grievous and cruel Infringements, of the natural Rights of Mankind ; and highly prejudicial to the public Good. Barrenness was reckoned a Curse among the People of God (a) ; and the House of Marriage was called by the *Hebrews*, the House of Praise. The Time of their Feasting upon this Occasion (b) lasted seven Days ; and, when they had a Child, their Reproach was said to be taken from them (c).

Immediately after this, he departed, with his Mother, his Relations and Disciples, to *Capernaum* (d) ; which was afterwards his usual Place of Resi-

(a) 1 Sam. i. 6. (b) Jndg. xiv. 17. (c) Gen. xxx. 23.

(d) A Town situate near the Lake of *Gennasereth*.

Residence. After staying there a few Days (a), he went up to *Jerusalem*, to the great Feast of the Passover. This being the first Passover of *Christ's* public Ministry; then began the first Year of the 70th, and last of *Daniel's* prophetic Weeks; in which the Covenant was confirmed with many. Compare *Dan. ix. 27*, with *Matth. xxvi. 28*.

Before I proceed to relate, what happen'd to our Lord during his Stay at the holy City, and what Proofs he gave there of his Divinity; it may not be quite impertinent, to offer a few occasional Thoughts.

Let us, in the first Place, consider the Nature of a Miracle, and what Authority is required, to convince us of its Truth; in order to introduce a particular Vindication of our Saviour's Miracles (which he wrought for the Confirmation of his *Messiahship*) and it will likewise be a general Guide to us, in distinguishing the Miracles of our Lord and his Disciples, from those of all Impostors. The Words, *Miracle*, *Sign*, and *Wonder*, are in Scripture often synonymous; and signify some Action, Event, or Effect, superior to the general and known Laws of Nature. In this Sense, the Name is applied, not only to true Miracles, wrought by the Power of God, but also to those of false Prophets, wicked Men, or Devils. Thus *Moses* spoke of the Miracles of *Pharaoh's* Magicians; and thus our Lord foretold that false *Christs*, and false Prophets should arise, and perform Wonders, capable of deceiving, if possible, even the Elect. *St. John*, in his Revelation, speaks to the same Purpose; so that Miracles, or Prodigies, are not always certain Testi-

(a) Not three Weeks, at the most.

Testimonies of their divine Mission. In Obedience therefore to Christ's Command, all Miracles, and all they who perform them, should be examined. To the Miracles of any one, who declares himself to be sent from God, must be added, Purity of Doctrine; Innocence of Life; a firm Understanding, and a Concurrence with those, whose Life, Mission, and Doctrine, have been already approved. It must be farther enquired, whether they lead to God, to Peace, to Righteousness, and to Salvation. They must appear to our Senses, in the most direct Manner; and leave us no just room to suspect them. If all those Characters, are to be found in a Teacher, and in the Miracles wrought by him; we may allow, without any Danger, that he is a Messenger sent from God. Our Saviour wrought many and great Miracles, on all Occasions, during the whole Course of his Ministry; before Multitudes of People, in the Presence of Enemies, as well as Friends, with a bare Word, and with real and permanent Effects. To deny this, would be to deny the Evidence of Sense, and to destroy at once, the Truth of all History whatsoever; and, in this Particular, to deny that, which the bitterest Enemies of Christianity of old had not the Hardiness to do. I refer my Reader to Bishop *Smallbrook's* Vindication, of the Miracles of our Blessed Saviour.

The Gospels were written by those, who were Eye-witnesses of what they related; or who, at least, received their Informations from such Eye-witnesses; and, which is more, they were produced to the World, when all Mankind were in a Temper, to contradict what they affirm'd, if the Truth of them had not been sufficiently attested. This we may affirm, that, as God will not give
Power

Power to work a Miracle, to the immediate Hurt of Mankind, so he will not employ any but good Men therein, nor suffer any Doctrine to be propagated by a true Miracle, which is not from himself. Now, that we are capable of judging, whether a Doctrine be from God or no, is evident from this, that we are exhorted to make Use of such a Judgment; which Exhortation would have no Meaning at all, if there were not certain visible Characters of the divine Will, to which we should have Recourse on all Occasions; and, by observing which, we may be kept from Error.

Upon this Foundation only, the Miracles of *Jesus Christ* prove all that is necessary; and all that ever he required Mankind to believe, concerning him. That he was a Teacher of extraordinary Abilities; that his Doctrine was pure and divine; that his Life was innocent and holy—are Points, that his greatest Enemies never disputed. With all these Qualifications, he called himself the Son of God—the *Messiah*, spoken of by the Prophets; who was to introduce a new Dispensation and State of Things. So great an Influence had his Miracles on the prejudiced, obstinate, and incredulous *Jews*, that even they cried out—*when Christ himself cometh, will he do more Miracles than these?* Here we have, from their own Confession, an Assurance, that they had sufficient Reason to receive *Jesus* for the *Messiah*, and to surrender to the Evidence of his Miracles; and we find, that *Christ* himself often appeal'd to his Works, as full and convincing Testimonies of his coming from God. This suffices to prove, that the Miracles of *Jesus Christ* testify his Authority; and that they are not to be understood in an allegorical, but (as *Origen* for the most Part did) in a literal Sense.

From

From Dr. (a) *Hanmer* I have with great Exactness transcribed this Paragraph. "A Council
 " of Priests assembled at *Jerusalem*, a little before
 " *Christ* revealed himself, to chuse a Priest in the
 " room of one deceased. As there were 22 Letters in the *Hebrew* Tongue, so there were 22
 " Priests in the Temple. Their Manner was, to
 " register, in a certain Book, reserved in the Temple,
 " the Day of the Election; the Name of the
 " Elected; the Names of his Father, his Mother,
 " and of his Tribe. In the Time of their Debate,
 " one of the Priests advancing, thus addressed
 " himself to the rest.—My Will is, that *Jesus*,
 " the Son of *Joseph* the Carpenter, be elected
 " Priest; who, though young in Years, yet excelleth in Eloquence, Wisdom, and Manners.
 " All the Inhabitants know as well as I, that
 " there was never such a one seen in *Jerusalem*.
 " Without Opposition *Jesus* was elected."

When *Jesus* arrived at *Jerusalem*, he went into the outer Court of the Temple; where he saw those, who had brought Oxen, Sheep, and Doves, for the Sacrifices, selling them to the People; and the Money-Changers carrying on their Traffick, though the Place was consecrated solely to Divine Worship. Fill'd with Indignation at the Sight, with a Scourge of small Cords he drove them all out of the Temple; charging them, never for the future to turn the House of his Father into a House of Merchandize. Though he met with no Resistance, yet many of the *Jews* contended, that such Proceedings could not be warranted, but by a

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(a) *Meredith Hanmer*, D. D. See his *Ecclesiastical History* of the first 600 Years after *Christ*, printed 1619.

prophetic Authority ; which Authority, they told him, they would believe to be divine, if he would shew them some Miracle, as a Testimony of his Commission. To their impertinent Request *Jesus* answered,—*Destroy this Temple, and in three Days I will raise it up.* The *Jews* imagined that he spoke literally of the Temple of Stone ; but the Meaning of *Jesus* was, that the Temple of his Body should be destroy'd,—or that he should be put to Death, and that he would rise again from the Dead, in three Days. This he predicted, in a figurative Manner, according to the Custom of the antient Prophets ; who were seldom fully understood, till their Prophecies were actually fulfilled.

While *Jesus* remained at *Jerusalem*, during the Feast of unleavened Bread ; many of the People (though with unsteady Hearts) were converted unto him. *Nicodemus*, of the Sect of the *Pharisees*, a Member of the great *Sanhedrim*, being desirous of conversing with *Jesus*, went to him by Night, for fear of offending the rest of his Collegues in the Government. *Jesus* (a) explained spiritual Regeneration to him ; taught him the Necessity of it ; shew'd him the Truth of his Doctrine ; declared the End of his Incarnation and Sufferings ; and shewed the different Effects of Faith and Incredibility.

There is a remarkable Agreement between several Passages of this our Saviour's Sermon to *Nicodemus*, and the last Discourse of *John* the Baptist to his Disciples ; in Regard to the Baptism, Witness, and Doctrine of *John*, concerning *Christ*. Both are contained in the third Chapter of *St. John*.
Here

(a) *John* iii. 22.

Here all People had a Chain of Evidences, for the Confirmation of their Faith; who had either attended hitherto on the preaching of *John*, or might afterwards on that of *Jesus*.

After the Holydays of the Passover were ended, *Jesus*, with his Disciples, went into another Part of *Judea* (a); where he continued some Time, and by the Ministry of his Disciples, baptized all that offered themselves. In the mean Time *John* the Baptist remained at (b) *Ænon*; where he baptized all that resorted to him, according to his Institution. *John* reprov'd every Objection, rais'd against the Baptism and Doctrine of *Jesus*; bore fresh Testimonies to him; and taught the Necessity of Faith in him.

Not long after his bearing this fourth Testimony to *Jesus*, the Baptist, being in that Part of the Country, which was under the Command of *Herod Antipas*, Tetrarch of *Galilee*, a Man of a tyrannical Disposition, was by him undeservedly sent to Prison; because he had the Courage, to reprehend him for an incestuous Marriage with *Herodias*, the Wife of his Brother *Herod Philip*, and the Daughter of *Aristobulus*, the Brother of them both; and this too, during the Life of *Philip*. He would have gratified this infamous Woman, with the Execution of *John*; but he feared the *Jews*, who look'd upon *John* as a Prophet. This Confinement put an End to *John's* Ministry, after it had continued about three Years and a half; so that here began, what is properly called, the personal Ministry of *Jesus* himself.

R 2

Jesus,

(a) *Dupin* says, in the Month of *April*.

(b) In *Samaria*, near *Jordan*, not far from *Scythopolis* and *Salim*.

Jesus, having spent some Time in *Judea*; the Report of his baptizing came to the Pharisees, who took great Offence at his Proceedings, and therefore sought Means to disperse all his Sect, at that Time taking its Rise in the very Heart of *Judea*. *Jesus*, knowing their Consultations; and having received an Account of *John's* Imprisonment (a), departed from *Judea*, and return'd into *Galilee*.

Being on Foot, and therefore obliged to pass through *Samaria*, about Noon he came to a Town, called (b) *Sychar*; near which there was a Well, made formerly by *Jacob*, and which bore the Name of that Patriarch. On or by this Well *Jesus* sat down, being fatigued with travelling, in the Heat of the Day. At the same Time a Woman came thither to draw Water. With all the Meekness of a Lamb, by which he was prefigured.—With all the Gentleness of the Dove, which descended upon him, he entered into Conversation with her; discoursed of the Holy Spirit, under the Similitude of living Water; told her the greatest Secrets of her Life; declared what was the true Worship of God; and own'd himself for the *Messiah*, so much expected both by the *Samaritans* and the *Jews*. While the Woman, filled with Astonishment, ran to fetch her Neighbours, to see a Man who told her (c) all Things that ever she did; his Disciples came to him, and were surprized to find him talking with a *Samaritan*

(a) *Josephus* says that the Prison, into which *John* was cast, was the Castle of *Macherus*, or *Macheronte*; two or three Leagues from *Jordan*, and not far from the Place, where that River discharges itself into the Dead Sea.

(b) Near to the Fields, that *Jacob* gave to his Son *Joseph*, at his Benediction.

(c) *St. John* iv. 29.

maritan Woman; upon which he declared to them his Zeal for God's Glory. Many of the Inhabitants believed on him; and he tarried in the City two Days.

From thence *Jesus* travelled throughout all *Galilee*, working Miracles; and preaching the Gospel, with great Success. He taught in the Synagogue at *Nazareth*; where he was admired, till he reproached the Inhabitants, for their Infidelity; at which they were highly enraged, and endeavoured to throw him headlong from a steep Hill. But *Jesus*, upon this Occasion, exerted his Divine Power, and became on a sudden invisible to them; so that he passed through the midst of the Multitude, without any Man knowing, in what Manner he had escaped out of their Hands. After this he went into other Parts of *Galilee*, where he was more kindly entertained. In his Progress to *Cana*, a certain Officer of *Herod* the Tetrarch, besought him to go with him to *Capernaum*, to heal his Son, who lay there dangerously ill. The same Request was made by others of the *Jews*, who would scarce believe on him, without the Testimony of Miracles. For this he upbraided them; but, upon the Officer's urging the Necessity of making Haste, *Jesus* desired him to return to *Capernaum*, with full Assurance, that his Son was recovered. Full of Joy, the Officer, believing what *Jesus* said, departed; and, upon finding it true, he and all his Family were converted to him. This, *St. John* tells us, was the second Miracle that *Jesus* wrought, after his Return out of *Judea* into *Galilee* — iv. 54. From this Time *Jesus* began to urge the Necessity of Repentance among the *Jews*, with greater Vehemency; and plainly to declare unto them, that the Kingdom of the *Messiah* was near at hand.

Jesus being at a certain Time in the Synagogue at *Capernaum*, they brought to him one possessed of an evil Spirit; which, making Use of the Man's Organs, cried out, Depart from us; what have we to do with thee, &c? *Jesus* rebuked him, and the Demon obey'd. At that Time there lived in *Capernaum* four Fishermen, who were Partners, *Peter*, *Andrew*, *James* and *John*; altogether in one House—where *Peter's* Mother-in-law lay sick of a Fever. Upon his Command, her Disorder left her; and she in an Instant recovered all her former Strength. Upon this, Multitudes of diseased and possessed Persons were brought unto him; and he cured them all. All the Demons loudly proclaimed him, to be the *Messiah*,—the Son of God. Before Break of Day the next Morning, *Jesus* retired into a solitary Place, that he might pray to his Father, without being interrupted. But *Peter*, with a great Concourse followed him. After this he preached the Gospel, in every Synagogue and Town of *Galilee*.

Being at a certain Time by the Lake of (a) *Gennesareth*, and the People pressing upon him, to hear his Discourse, he saw two Boats, in which were the four Fishermen, just mentioned, cleaning their Nets by the Sea-side. *Jesus* desired *Peter* to take him into his Boat, and to push it a little from the Shore, to prevent his being crowded. Out of the Boat, he preached to the Multitude after his usual Manner. Having ended his Sermon, he commanded *Peter* to launch out into the Deep, and to let down his Net for a Draught. At the miraculous Quantity of Fish taken, in an Instant,—

fo

(a) Otherwise called the Sea of *Galilee*, or the Lake of *Tiberias*.

so much as almost sunk both their Vessels—*Peter* was struck with great Astonishment; and, prostrating himself at the Feet of *Jesus*, addressed him in these Words, *Depart from me, for I am a sinful Man, O Lord.* All their Assistants were equally terrified, —wondering at the Success, which attended their Obedience to *Jesus*, after a whole Night spent in fruitless Labour. *Jesus* said to *Andrew* and *Peter*, *be of good Comfort, henceforwards* (being my Disciples) *ye shall become Fishers of Men.* Upon this, without Hesitation, they left their Nets and Boat, and followed him. At this Time he also called *James* and *John*.

Accompanied with these Disciples, *Jesus* continued his Progress through *Galilee*, preaching and healing all Distempers, by a Word's speaking. Those Miracles gain'd him a prodigious Number of Followers, out of *Galilee*, *Decapolis*, *Jerusalem*, and the several Parts of *Judea*, and from the Country beyond *Jordan*. He cleansed a Leper; who, contrary to his Command, published the Cure over all the Country. After this *Jesus* return'd to *Capernaum*; where abundance of People resorted to him. He cured a Paralytic, who was let down through the Roof of the House. *Jesus*, knowing his Faith, saith unto him—*Son, be of good Comfort, thy Sins are forgiven thee*;—that is, the Punishment of thy Sin, thy Distemper, is remitted. At this the Pharisees were highly offended, and looked upon that Speech to infringe upon the Deity. But *Jesus*, perceiving their Thoughts, to convince them of his Divine Power, said to the sick of the Palsy, *Arise, take up thy Bed, and go unto thine House.* All this the sick Man immediately performed; giving Thanks publickly for so great a Mercy; and not concealing, by whom he had been cured.

All the People present, were seized with Astonishment, and with a certain religious Fear. See *Matth. ix.* and *Luke v.*

Afterwards *Jesus* went out to the Lake-side, and a great Multitude followed him, whom he instructed in the Precepts of holy living. At his going out of the Town, he saw a Publican, whose Name was *Levi* or *Matthew*, sitting in the Custom-House, or Toll-Booth, upon the Duty of his Office. *Jesus* commanded this Man to follow him; who immediately quitted his Employment, and became his constant Disciple. Not long after this, the same Publican made a Feast; to which he invited *Jesus* and his Disciples, as also many of his own Profession, and others of the same Stamp—Men of dissolute Lives. At this the Pharisees and Doctors of the Law murmured; and asked the Disciples of *Jesus*, how it came to pass that their Master, who seem'd to make a Profession of a stricter Sort of Life, kept Company with Tax-gatherers, and other immoral People, who made no Account of the Cleansings, required by the Law. *Jesus* answered them, that he conversed with such People, for the same Reason, that a Physician visits his Patient; namely, to convert them to a sound Mind, as the other restores Health to the Body; and that his Office was, not to call the Righteous, but Sinners, to Repentance. He likewise explained to them the Reasons, why he and his Disciples did not practise such Severities, as the Disciples of *John* and the Pharisees used (*a*). Hereabouts ended the first Year of *Christ's* public Ministry.

After

(*a*) Hæc & alia anno suæ prædicationis primo. *Johan. Huss.*

After this, *Jesus* went up to *Jerusalem*, at the Time of the Feast. This was the second Passover of his Ministry; and here began the second Year of *Daniel's* 70th (a) Week. In the City, by the Sheep Market, there was a Pool, adjoining to which stood a Building, consisting of five Porches, called in the *Hebrew* Tongue, *Bethesda*, or the House of Mercy. In this were laid Persons, sick of all Manner of Distempers; who had been given over by the Physicians, and waiting for the troubling of the Water, that they might throw themselves into it, and recover their Health, the Use of their Sight or Limbs; for, at a certain Time of the Year, an Angel stirred up the Water; after which, whosoever leaped into it first, was perfectly cured. *Jesus*, coming to this Place, took particular Notice of one Man, who had been afflicted with the Palsy 38 Years; and, understanding his Condition, desired him to rise, take up his Bed and walk. The Man was immediately made whole; but his publishing the Author of his Cure, exposed *Jesus* to the Rage of the *Jews*; because it happened on the Sabbath Day. *Jesus* made a divine Apology to them, that sought to kill him, because he said that God was his Father. He declared himself to be the Object of divine Worship and saving Faith; and the future Judge of all Mankind. He appealed to the Evidence of *Jobn*, for his being the *Messiah*; to the Miracles, which he wrought in their Presence; and to the Scriptures. After this he told the Reason of their Unbelief, and withall assured them, that they shall be condemned by the Writings of *Moses*.

It

(a) Compare *Jobn* v. 1, with iv. 3, 5.

It happened on the first Sabbath after the second Day of the Passover, that, as *Jesus* and his Disciples were returning out of *Judea* into *Galilee*, they passed through certain Fields of Corn. The Pharisees, perceiving his Disciples to gather some of the Ears, murmured; and condemned them for doing that, which was not lawful on the Sabbath Day. *Jesus* excused his Disciples, by the Examples of *David* and the Priests, 1 *Sam.* xxi. He reasoned again with them of the Use of the Sabbath; on Account of a Man, whose Hand was withered, and whom *Jesus* in the middle of the Synagogue desired to stretch forth his withered Hand; which, upon his Obedience, immediately recovered its former Strength and Motion. Upon Sight of this Miracle, the Pharisees and *Herodians* (though of contrary Factions, one to another) left the Synagogue in a Rage; and consulted how they might put him to Death. But *Jesus*, knowing their Design, departed from thence, with his Disciples; and so avoided the Rage of his Enemies. He went to *Genesareth*; to which Place Multitudes followed him from all Quarters, on account of his many and surprizing Miracles, which had engaged the Attention of every Rank of Men. He cured all Manner of Diseases, and drove out Devils, whom he commanded to be silent. It may be proper here to consult the Prophecy of *Isaiab* concerning *Christ*, xliii. 1, 4.

Not long after this, *Jesus* retired from the Pharisees; and, being in a hilly Part of the Country, one Evening he withdrew himself from his Disciples, and went into a House of Prayer on a Mountain; in which he continued all Night, without Interruption, in fervent Prayer. At Break of Day he returned to them; and having called several of them by

by Name, he chose twelve out of those, whom he called, to be his constant Attendants. To these he gave a *Hebrew* Name; which in *Greek* is *Apostle*, and signifies Messenger (a), because he designed to send them abroad, with the good Tidings of his approaching Kingdom; which that they might the more successfully publish, he gave them Power of working Miracles, and casting out evil Spirits. To these our Saviour chiefly directed his Discourse, in that full, glorious, and admirable Sermon on the Mount; contained in the 5th, 6th, and 7th Chapters of the Gospel, written by St. *Matthew*.

The Number of Twelve may probably allude to the same Number of Patriarchs of the *Jewish* Tribes; or the twelve Rulers or Heads of those Tribes. To this Conjecture our Saviour seems to give some Colour and Countenance, by saying,—*When (b) the Son of Man shall sit on his Throne of Glory; ye shall (speaking to his Apostles) also sit on twelve Thrones, to judge the twelve Tribes of Israel.*

After *Jesus* had pronounced the eight Beatitudes, and denounced the Woes against the Rich, that is, against them who trust in Riches; against the Voluptuous, the Ambitious, &c.—he explained to them, the Character and Duty of his true and faithful Disciples; and told them, that he came, not to destroy, but to fulfil the Law. Then he descended from the Mountain, followed by the Multitude, and entered *Capernaum*, the usual Place of his

(a) *Peter; Andrew; James; John; Philip; Bartholomew; Matthew; Thomas; James, the Son of Alphaeus; Simon called Zelotes; Judas the Brother of James, called also Thaddaeus; and Judas Iscariot; James and John, the Sons of Zebedee,* were called by *Jesus*, *Boanerges*, or the Sons of Thunder.

(b) *Matth. xix. 28. Luke xxii. 30.*

his Residence; where he was no sooner arrived, than there came to him the Heads of the Inhabitants, as Messengers from a certain Centurion (a), whose favourite Servant lay at the Point of Death. By their Importunity and giving a great Character of this Officer, *Jesus* was prevailed upon to go to his House; but in the Way was met by some of the Centurion's Friends, with this Message,—(b) *Lord, trouble not thyself; for I am not worthy that thou should'st enter under my Roof; wherefore neither thought I myself worthy to come unto thee; but say in a Word, and my Servant shall be healed, &c.* At his Faith and Address, *Jesus* marvelled; and, turning to the Multitude, declared that *he had not found so great Faith, no, not in Israel.* Then with a Word he healed his Servant, at that Distance.

The next Day attended with a great Multitude, as he was entering into a Town (c) called *Nain*, they met a Funeral. The Deceased was the only Son of a Widow; and the Corpse was followed, by a great many Town's People. *Jesus*, taking Notice of the Widow's Tears, had Compassion on her, and desired her to be of good Comfort. Then, approaching the Bier, with a loud Voice he commanded the Youth to arise; who immediately obey'd the Divine Summons. Thus *Jesus* rescued the dead Person from the Grave; and restored him to his Mother; and there came a Fear on all, and they glorified God. The Fame of this Miracle
(by

(a) See Page 27. He was a Roman Officer, and probably in Garrison there with his Company. (b) *Luke vii.*

(c) Or *Nain*, a Town of *Galilee*, in the extream Borders of *Issachar*, towards *Samaria*; two Leagues from *Nazareth*, and not much more from *Mount Tabor*. In our Saviour's Time it had Gates.

(by which was fulfilled that Prophecy of *Jesus* (*John* v, 25.) that the Dead should hear his Voice) was spread throughout *Judea*, and all the Neighbouring Country.

The Disciples of *John* the Baptist (who remained in Prison) acquainted him of the Miracles which *Jesus* wrought, and the Doctrine he delivered. Upon this, *John*, who knew *Jesus* to be the *Messiah*, by a Revelation from Heaven, sent two of his Disciples to *Jesus* to ask him, If he were that Person that should come, or if he should expect another. To this Question *Jesus* gave no direct Answer, but desired them to return to their Master, and to tell him, what they had seen him do, and heard him teach; how that the Blind saw; the Lame walked; the Lepers were cleansed; the Deaf heard; the Dead were raised; and that to the Poor the Gospel was preached. Those Messengers having left *Jesus*, he began to discourse to the People concerning *John*; whom he represented to be more than a Prophet (a). “*John* the Baptist, said our
“ Lord, who was first sent to you, led a most
“ austere Life in the Desarts, sustaining himself
“ without either Bread or Wine; and ye say, he
“ hath a Devil: Whereas I, on the contrary, have
“ conformed, in all outward Respects, to the ge-
“ neral Customs of Men; have made no Diffe-
“ rence in the Use of Meats and Drinks; have
“ not avoided the Conversation of the Vulgar,—in
“ order to heal their Minds, to save their Souls;
“ yet I am traduced by you, as a Glutton, a Wine-
“ bibber—a Friend to Publicans and Sinners.”
Then *Jesus* inform’d the Multitude, that whoever
had

(a) Compare *Luke* vii. 27. with *Malachi* iii. 1.

had a true Relish of heavenly Things, might easily perceive the Divine Wisdom, in these so different Ways of living; and with how much Reason they both tend to one and the same Purpose. Then began *Jesus* to upbraid (a) *Chorazin*, *Bethsaida*, and *Capernaum*, with Unbelief, Idolatry, and dissolute Lives. After these Exclamations, which were extorted and well-timed, he prayed to his Father, and acknowledged the Wisdom of his Providence, in that his Gospel was received by the unlearned and undesigning Part of Mankind, while Men of Policy and Learning rejected it. Then turning himself to the Auditory, "Whatsoever I teach you," said he, I have received from my heavenly Father; and no one knows his Determination, concerning what I am to do and suffer, except the Son, and they, to whom the Son shall reveal it." He likewise invited all, who laboured under the grievous Restraints of the Law, to embrace his Discipline; to enter into his Service, which is perfect Freedom, and to find Relief; in the Practice of sound Morality, and an unaffected Piety. *Come unto me, all ye that labour, and are heavy laden; and I will give you Rest, &c.* Matth. xi. 28.

Though most of the Pharisees were Enemies to *Jesus*, yet some of them, having a greater Sense of Humanity, were more obliging to him. Among these was one *Simon*, who at a certain Time invited *Jesus* to Dinner, which he accepted of. While he sat at this Entertainment, a certain Woman of the Town (who had led a loose Life, but then a new Convert

to

(a) A Town by the Sea of *Galilee*, about two Miles from *Capernaum*. *Bethsaida* was another Town there; the Native Place of *Peter*, *Andrew*, and *Philip*.

to *Jesus*) entered the Room; and behind *Jesus's* Back she wept bitterly, that her Tears ran down upon his Feet; which she kissed, wiped with the Hairs of her Head, and anointed with Ointment, out of an Alabaster Box. He solved the Pharisees Doubts in relation to the Character of the Woman, and forgave her all her Sins.

Jesus afterwards continued his Progress through *Judea*, accompanied with his Twelve Apostles, and by several Women, on whom he had wrought Miracles. The most eminent among these were, *Mary Magdalene*, out of whom *Jesus* had cast seven Dæmons; *Joanna*, the Wife of *Cbuz*, an Officer of *Herod Antipas*; and *Susanna*, &c.

Those Women supplied *Jesus* and his Apostles with all Necessaries; and assisted in publishing the Gospel. While he was thus employ'd, a certain Man was brought unto him, so grievously tormented with an evil Spirit, that he was thereby deprived of the Use, both of his Eyes and Tongue. *Jesus* immediately and perfectly restored him to his Sight and Speech; at which the Multitude was greatly amazed, and began to believe him to be the promised *Messiah*; but some of the Pharisees and Doctors from *Jerusalem*, told them, that *Jesus* did not cast out Devils by the Divine Power, but by *Beelzebub*, Prince of the Devils. By way of Answer to their Calumny, *Jesus* delivered certain Similitudes, and reasoned on them. He condemn'd them for their false Judgment; denied to shew them a Miracle; and, for their Obstinacy, threatened them with severe Judgments. Upon being told that his Mother and Relations were come to him, he declared openly, that all, who diligently heard his Doctrine, and obey'd the Gospel with Sincerity, are his Relations in a spiritual Sense. "Whosoever
"shall

“ shall do the Will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother, Matth. xii. 50.” This was the public Declaration of our Lord.

The same Day by the Lake of *Gennesareth*, on the Shore *Jesus* began to instruct the People ; but, the Multitude increasing, in order to avoid the Press, and that many might hear him, he went into a small Boat, and putting off a little from Shore, he preached to them from thence ; describing in Similitudes the various Tempers of his Hearers, and the different Effects, which his Doctrine had among them. He compared his Preaching to a Sower, sowing of Seed ; told his Disciples the Reason of his using Parables ; explain'd that of the Sower ; illustrated his Discourse, and gave them a Caution, to consider diligently, what sort of Hearers they ought to be ; for, said he, “ if ye make
“ a right Use of what I have spoken, by justly
“ applying it to Practice, I shall instruct you farther ; otherwise that very Knowledge, which ye
“ seem to have acquired, shall become unprofitable to you.” He deliver'd several other Parables concerning his Gospel ; and explain'd that of the Tares. He gave his Reasons to his Apostles, for speaking in that Manner ; knowing that it was not seasonable for him, to express himself more clearly. The *Jews* would have been enraged at him, if he had openly declared to them, that the Power of the *Messiah* here on Earth, was only to set them free from their Vices ; and that their *Jewish* Rites were now to be abrogated, and to give Place to a new Religion. *Jesus* therefore wrapped up his Sacred Truths in Parables, and to prevent the Minds of those being alienated from him, who as yet were not able to receive the naked Truth ; but whatever
was

envious, or lascivious Man; if the Passions of his Breast would do the same! He reprov'd his Disciples for their want of Faith; with their unreasonable Fear in his Presence; and with their mean Notions of the Power and Truth of God, after all the Miracles, that they had seen.

Not long after, they landed on the eastern Side of the Lake, near *Gadara*, a Town inhabited by Heathens, and situate opposite to *Galilee*. *Jesus* had no sooner landed, but there met him two Men, possess'd with evil Spirits, naked, and who dwelt among the Tombs. They had been often bound with Chains and Fetters; but they were so impatient of Restraint, that they not only molested all Passengers, but tore and cut themselves with Stones, in a cruel Manner. Acted by the evil Spirits, they ran towards him; and, falling down at his Feet, implored him, not to torment them before the Time. The Devils confessed him to be the Son of God, and trembled. *Jesus* drove out the Dæmons, and suffered them, at their Request, to enter into an Herd of Swine, that were feeding not far off. As soon as the Dæmons had entered into the Swine, they ran headlong from the Tops of the Rocks into the Sea, and were all drowned. They were in Number about 2000; the Loss of which the *Gadarenes* unquestionably resented; for, upon hearing the News, they desired him to depart out of their Country; being apprehensive of such like future Misfortunes. This Miracle was made public throughout all the Region of *Decapolis*; and all that heard it were filled with Amazement.

Jesus straightway return'd towards *Capernaum*, and on the Shore was met by Multitudes, who had been impatient of his Delay. As he was there discoursing, upon the Method of dealing with the infirm

infirm Tempers of his Disciples; there came to him a Prefect, or Ruler of the Synagogue, and earnestly besought him, to go home with him, and to lay his Hands upon his Daughter, who lay at the Point of Death. *Jesus* consented to go with the Ruler; and in the Way, as he was crowded, a certain Woman, who had been troubled with an Issue, or Flux of Blood, twelve Years, came behind him and touched the Hem of his Garment, expecting thereby to be cured. *Jesus*, perceiving that *Virtue* was gone out of him; (that is, that a miraculous Cure had been wrought upon some Person, by touching his Cloaths) when the Woman confessed what she had done, told her that *her Faith had made her whole*,—then desired her to *be of good Comfort, and to go in Peace*. While he yet spake, a Message was brought, that the Ruler's Daughter was dead; but *Jesus* went to the House, and restored her to Life: As he was returning home, he restored Sight to two blind Men, and heal'd a Dæmoniac, that was dumb.

After this he returned to *Nazareth* (where he was ill used about a Year before) and there, on the Sabbath Day, discoursed before the People, in the Synagogue, concerning the Laws, and Promises of the Kingdom of Heaven. Many were astonished at his Eloquence and Doctrine; but in general they shewed him great Disrespect, on account of his mean Birth and Education. *Jesus* therefore departed from his Countrymen, and continued his Progress through the other Parts of *Galilee*; and, wherever he went, he cured all Diseases, and published the good Tidings of the Approach of his Kingdom. Throughout all his Journeys, for these Reasons, great Multitudes followed him, who were proper Objects of his Pity; and who seemed to him,

like Sheep wandering without a Shepherd ; as yet unacquainted with the Voice of the true Shepherd, and destitute of any Fold to repair unto. In Compassion therefore to them, he determined to send forth his Apostles, to preach Repentance and Salvation to all Men. He gave them large Instructions for their Behaviour ; and commanded them, to apply themselves, in this their first Progress, wholly to the Conversion of the *Jews* ; not to go into any Heathen or *Samaritan* City, but to acquaint the *Jews* only, with the good Tidings of the Gospel. That they might give Demonstration of having his Commission, he authorised them, in his Name, to cure all Manner of Distempers ; to cleanse the Lepers ; to raise the Dead to Life ; and to expel Devils out of the Bodies of Men. He ordered them, instantly to set about their Work ; and not to be solicitous about providing any Necessaries for their Journey ; Labourers always being worthy of their Hire. Our Lord told them, that he sent them, as Sheep among Wolves ;—that is, Men of an inoffensive Temper, to a barbarous and cruel People ; that they might expect ill Usage and Persecutions ; but that whosoever should persevere to the End, in Obedience to his Doctrine, should be rewarded with everlasting Life. He commanded them, to overlook and contemn their Insults ; for Servants ought not to complain, if they were not more unkindly dealt with than their Master. He exhorted them, not to be afraid of Men, whose Power extends only to the Destruction of the Body ; but to stand in Awe of him alone, whose good Providence can protect all People in the Discharge of their Duty ; and who, after this Life, can condemn both Soul and Body to eternal Punishment. Lastly, he assured them, that whoever should prefer his
temporal

temporal Interest, Credit, Relations, or even his Life, before Obedience to his Commands, should be judged unworthy of being his Disciple; and that, on the contrary, whosoever would bear with Affronts, Insults and Afflictions for his Name's Sake, should not be disappointed of his Hope,—should in no wise lose his Reward, *Matth.* ch. x. *Mark*, ch. iii. *Luke*, ch. ix.

Jesus, having given this Commission to his Disciples, and sent them, by two and two, into different Places; as soon as they were thus separated, and entered upon their Office; went himself into another Part of the Country, in order to publish his Gospel, to acquaint the World with the Laws of his Kingdom, and the Rewards belonging to it.

While the Gospel was thus solemnly published, *Herod* the Tetrarch made a great Feast, for the Celebration of his Birth Day; to which he invited all the Courtiers, general Officers, and Nobles of *Galilee*. In the midst of the Banquet, *Salome*, the Daughter of *Herodias* (a), by her former Husband *Philip*, entered the Room; and danced so gracefully, that *Herod* swore, he would grant her any Request, to the Half of his Kingdom. *Salome* withdrew to consult her Mother, at whose Instigation, *John the Baptist* was ordered for Execution. His Head was speedily brought into the Room by an Officer, and presented to the Damsel, who carried it to her cruel Mother, to feast her Eyes with. The Disciples of *John*, after they had begged his Body, and buried it in a Sepulchre, went and told their melancholly News to *Jesus*; for whom they knew their Master to have had a very great Re-

(a) See Page

spect, and whom they knew he always looked upon as the *Messiah* (a).

About this Time the Fame of *Jesus* reached *Herod's* Ears; upon which he and his Courtiers were of Opinion, that he was *John*, risen from the Dead. Others took him for *Elias* the *Tishbite*, whom the *Jews* expected before the Arrival of the *Messiah*,—from a Prophecy of *Malachi*, which they misunderstood. Others thought he was a new Prophet, or one of the old ones, raised from the Dead; but *Herod*, reflecting upon the Matter, was confirmed in his Suspicion, that it was *John*, whom he had beheaded; for which Reason he had a great Desire to see *Jesus*, but *Jesus* would not gratify his Curiosity, *Luke ix. 9.*

Shortly afterwards, the twelve Apostles, returning to *Jesus*, gave him an Account of the Success they met with, in this their first Embassy; upon which he ordered them to retire with him into a certain Solitude, to repose themselves. Taking Boat therefore, they put off to the eastern Side of the Lake, and landed in a desert Place near *Bethsaida*. Notwithstanding this, a great Multitude of People, went round the Lake on Foot, and repaired unto him. Having preached to them a long Time, and cured all their Sick, towards the Evening *Jesus* had Compassion on them, and miraculously fed 5000 Men, besides Women and Children, with five Loaves and two small Fishes. Then *Jesus* commanded his Apostles, to gather up the

(a) *Josephus* attributes the Ruin of *Herod's* Army, to God's Vengeance for this Fact. He and *Herodias* were afterwards banished by *Caligula*, to *Lyons* in *France*. *Salome* in a great Frost, had her Head cut off by the Sharpness of the Ice, which broke under her.

the Fragments, that nothing of this wonderful Food might be wasted; and they took up, of the broken Pieces of Bread and Fish, as much as fill'd twelve Baskets. This Miracle confirmed to them all, that *Jesus* was the promised *Messiah*.

Jesus immediately order'd his Disciples (who with Reluctancy obey'd him) to sail across the Lake, before him, while he staid to dismiss the Multitude; but, when he perceived, that the People would take him by Force, to make him a King (*a*), he withdrew to a Mountain alone, in order to frustrate their Design, and to be uninterrupted in his Devotion. The Apostles in the mean time, who at the beginning of the Night went on board, met with a violent Storm, as they were steering towards *Capernaum*. As yet *Jesus* was not come to them. When therefore they had rowed against the Wind near thirty Furlongs, about Day-break in the Morning, they saw *Jesus* walking on the Surface of the Water, as if he intended to pass by them. They, taking him for an (*b*) Apparition, cried out for Fear; but *Jesus* discover'd himself to them. At his own Request, *Peter* was commanded to meet him, walking as on dry Ground; but, when the Wind arose, his Courage and Faith in *Jesus* began to fail; and he, finding himself sinking, cried out to him for help. *Jesus* immediately stretched forth his Hand, raised him to the Top of the Water, still'd the Winds, and rebuked him for his Distrust. Upon this, they all were fill'd with the greatest Admiration of their

S 4

Master;

(*a*) *Matth. xiv. Mark vi. Luke ix. John vi.*

(*b*) Hence it is evident, that the *Jews* had an Opinion of evil Spirits walking in the Night.

Master; of whom they now conceived a much more noble Idea than they had before—and proclaim'd him to be the Son of God. After he landed near *Capernaum*, many People crowded to him, and shortly the Multitude, whom he had so lately and wonderfully fed, followed him. *Jesus* instructed them; preached to them; and cured all their Sick. They requited a Miracle of him, by the Example of *Moses*; but, instead thereof, *Jesus* entertained them with a mystical Discourse concerning his own Body and Blood (*a*).

While he continued in *Galilee*, several of the Pharisees and Doctors came from *Jerusalem*, on purpose to observe his Words and Actions. Upon their taking Offence, at some of his Disciples, for not washing their Hands before they sat down to Meat; he took Occasion to reprove them, for their superstitious Washings, and inhuman Vows; and for making the Traditions of Men clash with the positive Laws of God. Soon after, in another Part of *Galilee*, which borders on the Coasts of *Tyre* and *Sidon*, he cured the Daughter of a *Syro-phænician* (*b*) Woman, whose Daughter was possessed with an evil Spirit. This Woman was a *Gentile*, and educated in the Superstitions of the *Greeks*; notwithstanding which she called him Lord, and Son of *David*. She was so importunate, that his Disciples, to whom she was troublesome, intreated him to dismiss her; whereupon *Jesus*, turning to her, said,—*It is not meet to cast the Children's Bread to Dogs*, intimating thereby, that

(*a*) *Matth. xv.* (*b*) *Canaan* and *Phœnicia* are the same; the more Inland Part of which is called *Syro-phænicia*. *Pliny* says, that *Phœnicia* is comprehended in *Syria*.

that it was but just for her to stay, till the Children of the Family (meaning the *Jews*) were served. With great Humility she answered,—*Truth, Lord; yet the Dogs eat of the Crumbs, which fall from their Master's Table.* Then *Jesus* said unto her, *O Woman, great is thy Faith! Be it unto thee, as thou wilt;* and her Daughter was instantly healed. Not long after, as he was sitting on a Mountain near *Decapolis*, was brought to him a Man, who, by a violent Distemper, had quite lost his Hearing, and the Use of his Speech. *Jesus*, stepping aside with the Man, put his Fingers into his Ears, and touched his Tongue with his Spittle; not designing to cure him by that outward Application, but to give an Emblem of the invisible Power, by which he acted. Then by a Word in the *Syriac* Language (*Ephatha*, Be opened,) he restored the Man to the perfect Use of his Ears and Tongue; but, contrary to the Command of *Jesus*, he and his Friends too officiously published the Cure. Then was it publickly confess'd that *Jesus* had fulfilled what *Isaiab* foretold of the *Messiah* (a). *Then the Eyes of the Blind shall be open'd, and the Ears of the Deaf shall be unstopped. Then shall the Lame Man leap as an Hart, and the Tongue of the Dumb sing.* All Persons, that were brought to him, were cured, by a Word, of whatever Disease they had; inso-much that all were amazed, and glorified God.

About this Time in the Wilderness, not far from *Decapolis*, a Multitude of People, being with *Jesus* and his Apostles, unfurnish'd with Provisions, were wonderfully entertain'd, after being with him three Days. Of seven Loaves and a few small
Fishes,

(a) *Isaiab xxxv. 5, 6.*

Fishes, 4000 Men, besides Women and Children, made a hearty and plentiful Meal; and the Fragments fill'd seven Baskets. Soon after this, near *Dalmanutha* or *Magdala*, he confuted the Sadducees and Pharisees, who argued concerning his Authority, and required some Miracle from Heaven, of his Divine Mission; but he refused to grant them any, except something that should happen to him, like what befel the Prophet *Jonas*; by which he meant, his Burial and Resurrection. Near *Bethsaida* he soon afterwards cured a blind Man, and charged him to tell none of that Neighbourhood, the Mercy he had received. From this he removed to *Cæsarea Philippi* (a); in his Journey to which City he retired with his Apostles into a solitary Place, that he might be unmolested in his Devotion; where, having heard from his Disciples the various Opinions, that the World had of him, he put this Question to them; — *But whom say ye that I am?* And *Simon Peter* answered, *Thou art Christ, the Son of the living God.* Upon this *Jesus* revealed himself more fully to them; foreshewed his Death; reprov'd *Peter* for dissuading him from it; admonished all that follow'd him, to (b) take up his Cross; and gave them some Hints of the Glories of his Kingdom, *Mattb. xvi.*

From

(a) Built by *Philip*, the Son of *Herod the Great*; not far from the Source of *Jordan*.

(b) That is, to deny themselves, and to abstain from all Pleasures, Honours, and secular Interest, that might oppose, or retard their Obedience to the Gospel, — to submit cheerfully and resignedly, under all Afflictions, Persecutions, and even in the Jaws of Death; when God, in his Providence, places any of them in their Way towards Piety; to resolve firmly to adhere to the Service of God; and to endure with Patience all Misfortunes, rather than violate any of his Commands.

From the third Passover, of *Christ's* Ministry, began the third Year of *Daniel's* seventieth Week.

The eighth Day after these Discourses, *Jesus* commanded *Peter*, and the two Sons of *Zebedee*, whose Names were *James* and *John*, to retire with him to a very high Mountain; where he might pray without Interruption from the Multitude. At his Devotions, not far from the three Apostles, he was transfigured;—suddenly his Countenance was changed, and shined with Divine Majesty; insomuch that they were no more able to endure the Splendor of his Looks, than they could behold the Sun, in it's brightest Lustre. His Garments likewise glitter'd with so pure a white, as surpassed the Art of Man to imitate. In the same Glory *Moses* and *Elias* appeared with him. The Subject of their Discourse was, concerning the future Sufferings of *Christ*. Awaking from their Slumber, the three Apostles beheld this glorious Congress, and heard Part of what was said. In a short Time a bright Cloud descended, and encompassed all that were present. Then the Voice of God was heard out of the Middle of the Cloud; saying, *This is my beloved Son, in whom I am well pleased,—hear him.* At this the Apostles were greatly terrified, and fell on their Faces; but, when they recover'd from their Fright, they saw *Jesus* alone, in his usual Form (a).

Jesus then came down, from the Mountain with them; and, having enjoin'd them to Secrecy, concerning what they had then seen, till after his Resurrection from the Dead, he discoursed to them of *John the Baptist*, under the Figure of *Elias*. The
next

(a) *Matth.* xvii. *Mark* ix. *Luke* ix.

next Day, as he was attended by Numbers of People, a Youth was brought to him, who was possessed with a furious dumb Dæmon; which *Jesus* cast out, and restored the Youth to his Health and Reason. After this, with his Apostles only, *Jesus* travelled through *Galilee*; and inculcated the Necessity of his Sufferings, and the Benefits of his Resurrection. At these Things his Apostles were seized with a silent Sorrow.

Jesus afterwards with his Apostles went to *Capernaum*; where he paid the Tribute Money to *Cæsar*, for which he empower'd *Peter* to work a Miracle. He question'd his Apostles; check'd their Ambition; propos'd to them the Example of a little Child; inculcated the Duty of forgiving others, from the Example of a King and his Servant; and spoke favourable of one, that cast out Devils in his Name.

After some Continuance in *Galilee*, *Jesus* went privately to *Jerusalem*, to the Feast of Tabernacles. As he was on the Road thither, when a certain Village of the *Samaritans* refused him Entertainment, his Apostles intreated him, to call for Fire from Heaven, to consume them; for which, by our Saviour, they were severely reprehended, and told that the Ministers of the Gospel ought to be indued with Humility, Patience, Clemency and Charity.

'Twas in this Journey, that *Jesus* chose (a) seventy Disciples, besides the twelve Apostles; whom he sent out, by two and two, into all the Towns, through which he himself design'd to pass, to preach and work Miracles. He admonish'd them to be humble, and told them wherein to rejoice; thank'd his
Father

(a) *Luke x.*

Father for his Grace ; magnified the happy Estate of his Church ; taught the Lawyer, how to attain eternal Life, and to take every one for his Neighbour, who wanted his Mercy and Benevolence ; reprehended *Martha*, for her Carefulness, and commended *Mary* her Sister, for setting her Affections on Things above.

At the beginning of this Feast, the *Jews* sought for *Jesus* at *Jerusalem*, in Multitudes. He appear'd publickly and defended himself. The Rulers were very desirous to have him apprehended, in order to silence him ; but no one had the Courage to seize him. Upon the last Day of the Feast (a Day celebrated with great Rejoicings) *Jesus* stood in the Temple, and invited the People to himself with these comfortable Words,—*If any one thirst, let him come to me, and I will give him Drink,—* Rivers of living Water. Many believed on him, and received the spiritual Comforts of his Doctrine, with an honest Heart. In the Night-time he retired to the Mount of Olives, not far from the City, to avoid the Snares of the *Sanhedrim* ; but every Morning he returned to *Jerusalem*, and in the Temple daily preached the Kingdom of God. One Day certain Teachers of the Law and Pharisees brought to him a Woman, taken in the very Act of Adultery ; whom he released from her former Guile, upon Condition of future Amendment. The *Jews* being offended at such Proceedings, as contrary to the Example of *Abraham*, and the Prophets ; *Jesus* proved, that *Abraham* foresaw his Appearance, and desired it ; that he (a) existed long

(a) The Opposition between the Characters of *Christ* and *Abraham*, is not between *Christ's* being the *Messiah*, and *Abraham's* being the Father of many Nations ; but between the Birth of *Abraham* and the Being of *Christ*.

long before *Abraham* had a Being; and that God had decreed, even from the Fall of Man, to send him to publish his Laws, and the Rewards annexed to the Observance of them. At his seeming to prefer himself to *Abraham*, the *Jews* were so enraged, that they took up Stones to throw at him; but *Jesus* cast a Mist before their Eyes, so that he passed through the Crowd undiscover'd, and so escaped their Fury. Soon after this he cured a Man, in an Instant, that was born blind. His Parents were sent for, who vouched the Truth of his being born blind; and the Man persisted, in ascribing his Cure to *Jesus*.

The Feast of Tabernacles being over, *Jesus* left *Jerusalem*, and the Seventy Disciples return'd to him again, exulting with Joy. *Jesus* discoursed with them, concerning their Power; and taught them to pray. Upon Occasion of our Saviour's frequent retiring to Prayer, at a Time when he was so engaged, his Disciples began to consider, how needful it was for them to know, how they should rightly perform that Duty; and thereupon, when he ceased from Prayer, and came out to them, one of them besought him; saying, *Lord (a) teach us to pray*, (that is, be pleased to give us a Form of Prayer, which we may constantly use) *as John also taught his Disciples!* In merciful Condescension to this Request (it being (b) another Time, and another Occasion, from that in the Sermon on the Mount) *Jesus said unto them* instantly,—*When ye pray, say—Our Father, &c.* That is, whensoever ye engage with the solemn Exercise of Prayer, omit not this Form of Words. This, our Lord's Prayer, was

(a) *Luke xi. 2.* . (b) *Matth. vi. 9.*

was not given, merely as a Direction, concerning the Manner of Praying; but also as a positive Injunction to use the Words as a Form. About this Time he entertained the Lawyer, who was desirous to catch at his Words, and to justify himself, with the Parable of the good Samaritan, that shew'd Mercy to the Stranger, who fell among Thieves. At the same Time he taught him, how to attain eternal Life; desiring him to take every one for his Neighbour, who needed his Compassion, *Luke x.*

Jesus being upon his Return to *Galilee*, as he passed through *Bethany*, he went into the House of *Mary, Martha, and Lazarus (a)*; where, as he was instructing them in their religious Duties, there was brought to him, a Man possess'd with a dumb Spirit, which he instantly dislodged. In a Synagogue of *Galilee*, some Time after, there was a Woman, who had been afflicted for eighteen Years with a sore Disease by an evil Spirit, so that she was not able to stand upright. *Jesus*, seeing her, called her to him; and, by laying his Hands upon her, healed her. But this being done on the Sabbath Day, as usual, gave great Offence to the *Jews*. On another Sabbath Day, being invited to dine at a Pharisees House, in his Way thither he cured a dropfical Man. As he was followed by many, that narrowly watched, whether he would do any thing, not agreeable to the Law of *Moses*; he, to anticipate their unjust Exceptions, entertain'd the Multitude with the Parables, of the lost Sheep; of the lost Piece of Money; of the prodigal Son; of the unjust Steward, concerning the true Use of Riches; and of the rich Man and *Lazarus*—pounded

(a) Two Miles from *Jerusalem*; where *Lazarus* and his two Sisters lived.

pounded as a Caution against the Abuse of Riches: On divine and moral Subjects he preached, in every Town and Village of *Galilee*; through which he passed by short Marches, on the Road to *Jerusalem*, against the Feast of Dedication. As he was going, not in the direct Road, but round about by the Confines of *Samaria* and *Galilee*, *Jesus* cured ten Lepers in his Way, one of whom only returned Thanks. *Jesus* then deliver'd and explain'd, the Parable of the unjust Judge, and importunate Widow; and that of the Pharisee and Publican, who pray'd at the same Time, in the Temple.

When *Jesus* arrived at *Jerusalem*, on the Nones of *December*, to celebrate the Feast of Dedication; in *Solomon's* Porch, being surrounded with a Multitude of *Jews*, he discoursed to them of himself, and of their Infidelity. They attempted to stone him, but he escaped their Fury, with the same Ease, that he had done before. When the Feast was over, he retired from *Jerusalem*; and, in the beginning of the fourth Year of his Ministry, settled in that Place, where *John* at first baptized the Penitents. There he received and blessed the little Infants. Upon being told that *Lazarus* of *Bethany*, whom he lov'd, was dangerously ill, he went thither; and, though *Lazarus* had been buried four Days, *Jesus* restor'd him to Life, commanded him to rise, and come forth out of his Grave (a). This Miracle induced many *Jews* to believe on him: But, a Report of it being made to the *Sanhedrim*, many Propositions were debated in that Assembly, concerning the Dangers that might attend a general Acknowledgment of *Jesus* being the *Messiah*; that thereupon

(a) *John* xi.

thereupon the *Romans* might send an Army, utterly to destroy the City and Temple, and put the whole *Jewish* Nation to the Sword. *Gaiapbas*, the High Priest, having heard all the Debates on both Sides, stood up, and passed his *Prophetical* Opinion, concerning the Death of *Christ*; which the whole Assembly came into.

A little before the Passover, *Jesus* left the Desert near *Jericho*; and went, for the last Time, towards *Jerusalem*; but his Disciples, knowing the Rage and Malice of the *Jews* against their Master, and therefore not liking his Journey, followed him at a Distance,—expressing in their Looks a divided Love. He therefore took his twelve Apostles apart, and foretold to them, the Secret of his approaching Sufferings;—how he was going to *Jerusalem* (where all the Prophecies, concerning him, should be accomplished) to be deliver'd into the Hands of the *Sanhedrim*, who would condemn him to Death, as a false Prophet; and that, after his Passion, he should rise again,—a Doctrine which they could not understand. Therefore was that improper Request made by *Zebedee*, in favour of her two Sons,—that one might sit on his Right-hand, and the other on his Left, in his Kingdom. In his Journey he cured *Timæus*, and another blind Beggar; who cried after him, *Jesus, thou Son of David, have Mercy on us!*

As *Jesus* passed through *Jericho*, *Zaccheus*, a very wealthy Citizen and Overseer of the Publicans, being greatly desirous to see *Jesus*, ran before the Crowd, and climbed up a Sycamore Tree, near the Road; in order to get a Sight of him, as he passed by. Upon *Jesus* calling him, he came down in Haste; received him at his House, joyfully; and was converted, *Luke xix.* About this Time *Jesus*

T deliver'd

deliver'd to the Multitude, the Parable of the ten Talents ; by which he set forth the future State of the *Jews*, who would not make a right Use of God's Bounties, and offered Redemption. At that Time however, none of the *Jews* hit upon the true Meaning, and Design of this Parable.

Mean while, the Passover drawing near, as *Jesus* was known to be very punctual in observing it, and therefore daily expected ; the *Sanhedrim* issued out Orders, that, if any knew where *Jesus* was, they should discover him to the Council, that he might be apprehended. *Jesus*, nevertheless, pursued his Journey with Resolution ; and six Days before the Feast arrived at *Bethany*, where *Lazarus* dwelt, whom he had restored to Life. Here he was entertain'd by *Martha*, and *Mary*, and *Lazarus* ; and, as he sat at Table, *Mary* came behind *Jesus*, with a Box of costly Ointment of *Spikenard* ; with it anointed his Feet, and wiped them with the Hair of her Head ; and the whole House was filled with the Odour of it. At this *Judas Iscariot* murmur'd, and called it—unnecessary Profusion (a). But *Jesus* reprimanded his Hypocrisy ; telling him, that she had kept it against the Day of his Burial ;—that she had perform'd that pious Office, as a proper Ceremony to solemnize his approaching Death (b).

The News of *Jesus's* Arrival at *Bethany*, greatly alarm'd the *Jews* ; and put them upon a Scheme of killing *Lazarus* also. *Jesus*, having rested there
on

(a) *John* xii. In this Box there was a Pound of Ointment, judged to be worth 300 Pence, or Denarii, about 9 l. 7 s. 6 d. in our Money ; a Denarius being about Seven-pence-halfpenny

(b) After which it was the Custom to embalm Corpses with Perfumes and Spices.

on the Sabbath, the next Day proceeded on his Journey ; and passed over that Part of Mount Olivet, which belonged to Bethany and Bethpage. From this Place he sent two of his Disciples to the opposite Village for an Ass (a) ; upon which he rode in Triumph to Jerusalem, amidst the Acclamations of the People. The Multitude spread their Garments in the Way, and cried, *Hosanna to the Son of David* (b). Coming near the City, he wept over it, and foretold the grievous Calamities, and Destruction which would befall that City, through the Obstinacy of it's Inhabitants. He then, entering the City, attended with a vast Crowd of Followers, insomuch that all Jerusalem was in an Uproar, went directly to the Temple ; and, as he had done once before, he overthrew the Tables of the Money-Changers ; cast out those, that bought and sold there ; and healed the Blind and Lame. Afraid of no Machinations against him, he continued to instruct all People that resorted to him, daily in the Temple, till the Passover ; and there he published the mystical Circumstances of his approaching Death.

Early one Morning, coming to Jerusalem from Bethany (to which Place he retired at Night with his twelve Apostles) and being hungry (c), he saw a Fig-Tree at a Distance with Leaves upon it, to which he made up ; but, finding no Fruit on it, he said with Indignation, — “ *Let no Fruit grow on thee henceforward for ever ;* ” and presently the Fig-tree withered away. The next Morning it was

T 2

quite

(a) *Matth. xxi. Mark xi. Luke xix. John xii.*

(b) See Notes on Page 160.

(c) He was subject to every Infirmary of Human Nature but Sin.

quite dried up. Hence he took Occasion to shew the Power of Faith; and to represent the small Hopes, the *Jews* of that Age, would give of bringing forth Fruits of Virtue.

Every Day in the Temple he baffled the impertinent Questions of the *Jews*; and described their stubborn Tempers in several Parables, from which they might plainly learn their Duty. He then deliver'd to them the Parable of the two Sons (a) with the Application of it to the *Jews*. He likewise deliver'd the Parable of the Vineyard, that was let out to Husbandmen; and that of the Wedding Supper, and of the Man, who was found without a Wedding Garment.

Jesus, knowing the Inveteracy of the *Jews* against him, began to admonish his Disciples and the rest of his Hearers, not to be corrupted, by the bad Example of the Lawyers and Pharisees; but to observe his Doctrine. Being seated over against the Treasury, he took Notice of what was cast into it, by religious Persons, for the Use of the Temple. Among the rest he observed, and commended the Liberality of a poor Widow. Then he predicted the Ruin of the Temple, and told the Signs of the Times, when it should happen. Having illustrated his Doctrine, with the Parable of the ten Virgins, and with another Parable of the Talents (like to one that he had made Use of lately) he gave them a glorious Description of his coming at the last Judgment, and the Characters of those Virtues and Vices, which will then be singularly rewarded or punished.

In

(a) By the first of these are generally understood the Publicans; by the second, the Scribes and Pharisees.

In the Day Time *Jesus* continued to instruct the People in the Temple, but spent the Night at *Mount Olivet*, or the Parts adjacent; that he might not be surpris'd in the Dark, while shut up in the Walls of the City, by any Officers from the *Sanbedrim*, until he had finish'd his Course—until the Time, when he should be willing to offer up himself. When he was at Supper in *Bethany*, in the House of *Simon*, surnamed the *Leper*, a certain Woman came into the Room, having an Alabaster Box of Ointment, made of the true Spikenard; which not flowing fast enough out, she brake the Box, and poured the whole upon *Jesus's* Hair. Some of the People present, murmured against her, as one who had, by an unusual Fit of Zeal, been very extravagant in so doing. But *Jesus* told them, she had conferred upon him as great a Benefit as she was able; that no Favour could be more seasonable, than that anointing of his Body, which was to be buried in a few Days; and that, wherever his Doctrine should be preached, the Fame of that Act of her's should be divulg'd.

Soon after this, the impious Seducer of Mankind prevail'd with *Judas Iscariot* (whose Temper was avaritious) to betray his Master, for a small Sum of Money. Accordingly he went, and proffered his Service to the Chief Priests, who readily embraced the Motion, and agreed with him for (a) thirty Pieces of Silver. *Judas*, having made this Bargain, waited only for an Occasion of effecting his Design without Noise and Tumult.

T 3

Upon

(a) Thirty Pieces, that is, thirty Staters, or Shekels of the Sanctuary; amounting to 3 *l.* 15 *s.* of our Money; the common Price for Slaves at that Time. So little Value did they make of the Son of God,—the Lord, and Giver of Life.

Upon the first Day of the Feast of unleavened Bread (being the fifth of the Week, *April 2.*) when the *Jews* were compelled by the Law to kill the paschal Lamb, *Peter* and *John*, at their Master's Order, prepared the Passover. Then *Jesus* went and supp'd with his Disciples; and instituted the Sacrament of his Body and Blood (*a*) in Bread and Wine. While he sat at Table, he declared that one of the twelve should betray him to the *Sanhedrim*: Upon hearing which, the Apostles were sadly afflicted, not knowing whom *Jesus* meant; and every one asked singly, *Lord, is it I?* *Jesus* replied, that it should be one of them, who dipped his Hand with him in the Dish; and then, turning to

(*a*) *Matth. xxvi. Mark xiv. Luke xxii. John xlii.* The Sacrament of the Lord's Supper (so called, because it was appointed and ordained by our Lord at Supper, immediately before his Passion) is a Ceremony of eating Bread and drinking Wine, being blessed and consecrated by God's Minister in public Assemblies. It is a Feast of Love—a Communion of Christians, one with another; and signifies our Conjunction in one spiritual Body. This Ordinance was instituted by our Saviour, as a Means to keep up the continual Remembrance of the Sacrifice of his Death (he being a voluntary and sufficient Sacrifice for Sin, *Heb. ix.*) and to convey and confirm to us, the Benefits, which we receive thereby. Our Souls are nourished and strengthened by the Body and Blood of *Christ*; our Bodies are sealed to a Blessed Resurrection; our Infirmities are healed; our Intellects enlarged; our Graces increased, and our Pardon confirmed. By being Partakers of the Sacramental Bread and Wine, we are assured of the Divine Favour and Goodness towards us; that we are true, and living Members of *Christ's* Body, the Church (*Eph. i. 22, 23*) and also Heirs, by Promise and through Hope of his everlasting Kingdom, *Luke xii. 32. Rom. viii. 16, 17.* All, who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice, which *Christ* offered—and of all the Benefits, which he thereby merited for Mankind, in order to the sanctifying and saving of their Souls, *1 Cor. x. 16.*

to *Judas*, desired him quickly to execute; whatever he was about to do. Immediately a spiritual Blindness and Hardness of Heart seized *Judas*, and entered into him; preparing him, first to take Offence at the Woman's anointing our Saviour's Head; and then, for the Lucre of the Bribe, to sell him, and conspire against him.

Jesus, having all along intirely loved his Apostles, and having told them before the Passover, that his Death drew nigh, and that he should shortly return to his heavenly Father; did not cease all the while he continued among them, to give evident Marks of his constant good Will towards them; and, though he knew the Design of *Judas* against his Life, and was able to frustrate all his Schemes; yet he did not obstruct him, nor express himself with less Tenderneſs to him, than to the rest of the twelve.

When they, in general expecting the Time to draw nigh, when their Master should reign over them, began to contend, who should have the most honourable Preferment in that Kingdom; *Jesus* began to admonish them, as he had done once before upon the like Occasion. Then he rose from the Table, and throwing off his upper Garment, girt himself with a Towel; and, pouring Water into a Bason, he began to wash the Feet of his Apostles (who were still sitting) and to wipe them with the Towel, which he had about him. *Peter* excepted greatly against his Master's stooping to wash his Feet; but *Jesus* told him, if he washed him not, that he had no Part in him. In these Words he signified, by an Allusion from that corporeal washing, that the Mind was to be purged from it's vicious Defilements, before it could be capable of eternal Happiness. All this while *Ju-*

das had the Impudence to continue present, and to dissemble his desperate Design.

Jesus having performed this Office, put on his Garment, and seated himself again at the Table; exhorted them to Humility, to Charity, and to love one another. Then, with great Concern, he made a second and more full Discovery of him that should betray him. *Peter* made Signs to *John*, whom *Jesus* greatly loved, and who then lay with his Head upon his Bosom, that he should ask *Jesus* whom he meant: Upon the Resolution of which Question, *Judas* was more furiously agitated by the evil Spirit, than before he had received the Sop from the Hand of *Jesus*. By our Saviour's saying to him, — *What thou dost, do quickly*, we are not to understand, that he commanded him to go on with his wicked Enterprize, but only declared his Readiness to suffer Death. However, as those Words were misunderstood by all the other Apostles, *Judas* withdrew instantly out of the Room; the Night being far advanced. As soon as he was gone, *Jesus* began to express himself more openly to his Apostles; forewarned *Peter* of his Denial; bequeathed to them all, Peace and Comfort; and declared his Enemies to be at hand to betray him. Then, having concluded the Supper with an Hymn, generally used upon that Occasion, he departed with his Apostles to the Mount of *Olives*; where he exhorted them to Virtue, in a Similitude of a Vine and it's Branches; recommended to them a mutual Affection for one another; and perswaded them, in Imitation of himself, to bear the Malice of their Enemies. After these Discourses, *Jesus* with his Apostles went over the Brook *Cedron*, with a Design to go to the Garden on the other Side. Upon the Way, he said unto them,

them,—*This Night ye will forsake me*; that the Words of the Prophet *Zachariab* may be fulfilled, — *I will smite the Shepherd, and the Sheep shall be dispersed.* *Peter*, above all the rest, avowed his own Sincerity and Attachment to him, saying, *Though all shall be offended at thee, yet will not I:—If I should die with thee, yet I will not deny thee in any wise.* Likewise also said they all. Notwithstanding *Peter* had before this made that noble Confession,—saying, *Thou art Christ, the Son of the living God* (to which our Lord gave this honourable Answer;—*Blessed art thou Simon, &c.*) yet on a Surprize, when he, in a Flush of Temper, and confident of himself, so solemnly protested his Fidelity; then was he, who thought so much of his Courage and Integrity, told by his Master, that they should both fail him; and that he should even deny him thrice that very Night. This accordingly happened, and *Peter* wept bitterly. Hence we have an excellent Caution, not to depend upon our own Strength; but to repose an humble Confidence in the Aid of Heaven, and to pray to God, for his assisting and preventing Grace. Here we have a lively Instance of the best among us, being subject to Temptation; and that we are in Danger of falling from our Profession, for a Time, whenever we presume to rely upon ourselves.

Jesus having passed over to the Garden of *Gethsemane*, fell into an Agony, in the Presence of *Peter, James* and *John*; whom he commanded to tarry with him and watch. Then, being withdrawn from them, about a Stone's cast, he fervently prayed to his Father, to remove the Indignities and cruel Death, that he shortly expected to suffer. He ended his Prayer with that Divine Anthem of Praise
and

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and Resignation,—*Nevertheless, not my Will, but thine be done!* At his Return he found them sleeping, and admonish'd them again to watch with him one Hour in his Affliction,—to arise and pray to God, that he might prevent them from being overcome in the Tryal, which would speedily be made of their Constancy. Then he retired again to pray; and his Agony continued so great, that the Sweat ran down his Body, as if it had been Drops of Blood, falling to the Ground. The same Prayer he repeated; and, upon his Return the second Time to his Apostles, he found them sleeping, for their Eyes were heavy. After a third Petition in private to the same Purpose, he returned, fully resolved to encounter with Courage the Torments, that were to be inflicted on him; and, finding his Apostles the third Time asleep, *Sleep on now, said he, and take your Rest; it is enough,—the Hour is come: Behold the Son of Man is betray'd into the Hands of Sinners. Rise up, let us go; lo, he that betrayeth me is at hand.* Immediately while he yet spoke, there appeared a Band of Men and Officers, from the Chief Priests and Pharisees, with Judas at the Head of them; who had given them for a Sign, that whoever he saluted, was the Person they were to seize on. Coming therefore near to Jesus, Hail Master, said he, and kissed him. Thus did the Traytor employ a Kiss, the Symptom of Peace, to begin War; and put on the Spirit of Love, to betray his Master. In the self-same Night Jesus was apprehended, mocked, buffeted, and spit upon by the Soldiers. When the Tribune advanced with his Cohort, and bound Jesus, two of the Apostles resented it, and ask'd their Master, whether they should draw upon the Enemy, and repel the Violence they offered him.

Peter,

Peter, one of the two, without waiting for an Answer, drew his Sword, and cut off the right Ear of one of the High Priest's Servants, whose Name was *Malchus*. *Jesus* immediately commanded him to forbear, and to put up his Sword; assuring him, that all who had taken up Arms against him, should fall by their Enemies; adding moreover, that, if he had designed to resist the *Jews* and *Romans*, he might by Prayer have obtain'd, not only a Guard of Men against them, but twelve or more Legions of Angels; but that his Purpose was to fulfil the Prophecies that foretold his Death, by drinking the Cup, however bitter it was, that the Wisdom of his Father had prepared for him. Then touching the Ear of *Malchus*, he instantly healed the Wound.

Afterwards addressing himself to the Chief Priests and Ministers of the *Sanhedrim*, he asked them, why they came so arm'd to take him, as if they were come, to apprehend a public Robber; but at the same Time told them, that the Time was come, in which God had permitted them, and the Angels of Darkness, to execute their Designs against him; that the antient Prophecies concerning his Death might be accomplished. Those Words were not spoken before his Apostles; for, according to his Prediction, they all forsook him and fled.

The Soldiers, having thus seiz'd *Jesus*, and bound him, led him away first to *Annas*, Father-in-law to *Caiaphas* the High Priest; but by Orders thence they led him to *Caiaphas*, in whose Palace many of the *Sanhedrim* were assembled. To this Place *Peter* and *John* followed him at a Distance; and there *Peter* denied him thrice. *Jesus* turning to him, after the Cock had crow'd a second Time, by a silent Look upbraided him for his Infidelity and

and Cowardice ; with which *Peter* was so sensibly affected, that he went out of the Hall, fill'd with Grief and Anguish, and with a Flood of Tears lamented his Infirmary. *Jesus* afterwards, being sent for into the Room, where the High Priest was seated, was examined by him before the Rulers ; and no coherent Evidence could be found against him. Though many were ready to testify against him, yet their Depositions were not sufficient, to prove him guilty of any Crime. Notwithstanding his apparent Innocence, they agreed among themselves, that he was worthy of Death. Then the whole *Sanhedrim* arose ; and went directly to the Judgment Hall, to impeach him before *Pontius Pilate*, the *Roman* Governor. Thither they led *Jesus* early in the Morning, on *Friday* the fourteenth of the Month *Nisan*, with us the third of *April*. However, they themselves went not in, that they might not be defiled by going into the House of a Heathen, and thereby excluded from eating of the Sacrifices of that Day. *Pilate*, indulging their Superstition, went out and asked them, what Crime they accused him of ; to which they, with an Air of Insolence, answered, *If he had not been a Malefactor, we would not have brought him before thee.* Upon their Accusation, *Jesus* confessed himself to be a King. *Pilate* examined him ; but, finding no Fault in him, appeared willing to release him ; but with greater Vehemence the *Jews* urged against him, that his Doctrine tended to stir them up to Rebellion ; as he had spread it all over *Judea*, not excepting *Jerusalem*, having begun in *Galilee*. *Pilate*, when inform'd of *Jesus* being a *Galilean*, commanded him to be taken before *Herod Antipas*, who at that Time was in *Jerusalem*. At the first Sight of *Jesus*, *Herod* was extremely pleased, hoping to see

see some Miracle perform'd by him. To all his Questions *Jesus* disdain'd to make any Reply ; not willing to satisfy a vain Curiosity, or to shew any Reluctancy, at the Death he knew he was to suffer. *Herod* therefore and his Courtiers derided him; and, having caused him to be cloathed in a white Robe, as a Token of his Innocence, he sent him back to *Pilate*. Before that, *Herod* and *Pilate* had been at Variance, but upon this Occasion were that Day reconciled. *Pilate*, having summon'd the *Sanhedrim*, declared his Opinion of *Jesus* being innocent, of what they laid to his Charge ; but upon their importuning him, it being customary for the Governors of *Judea* to gratify the *Jews* with the Release of a Prisoner, during the Feast of the Passover, gave them their Choice of *Jesus*, or *Barabbas*, a notorious Robber, then in Prison for Murder and Sedition. Upon this the Multitude cried out, that *Jesus* might be put to Death. *Pilate* endeavour'd to soften their Rage, and commanded that *Jesus* might be scourged ; hoping, by that Punishment, to appease the Malice of his Enemies. The Soldiers, too officious, platted a Crown of Thorns, and put it on his Head. Then they cast a Purple Robe about him ; and, with an Air of Insolence and Disdain, saluted him with the Title of the King of the *Jews* ; after which they abused him more outrageously by striking him.

Pilate, after several Attempts to release *Jesus*, at last delivered him up to the Malice of the *Jews*, whose Sentence was,—that he might be crucified. The Soldiers then led *Jesus* into the common Hall, and there again began to deride him, putting a Reed, for a Sceptre, into his Hand. Having thus disguised him, they bowed their Knees before him, and mocked him, saying,—*Hail, King of the Jews !*

Jews! Then they took off the Purple Robe, and the Reed out of his Hand, and led him away in his own Clothes, to the Place appointed for his Crucifixion. In the mean Time *Judas*, perceiving that *Pilate* had condemn'd his Master, touch'd with Remorse at the Villany he had committed, and to give a public Demonstration of it, returned to the *Sanhedrim* with the Hire of his Treachery, and threw down the 30 Shekels in the middle of the Temple; saying, *I have sinned, in that I have betrayed my innocent Master*. Then he went out, and hanged himself; and the Rope breaking, by his Fall to the Ground he burst, and all his Bowels gushed out.

Now *Jesus*, bearing his Cross, was led to be crucified (a). With Nails they pierced his Hands and Feet, and so fasten'd him to the Cross, set up right in the Ground; where he sustain'd the Rigour of the greatest Punishment,—where he languished under the most exquisite Agonies. At that Time stood by the Cross of *Jesus*, *Mary* his Mother, *Mary* the Daughter of *Cleopas*, his Mother's Sister, and *Mary Magdalene*, with *John* the Son of *Zebedee*; whom *Jesus* beholding, he comforted his Mother, by telling her that his beloved Disciple should be instead of a Son to her. Then looking upon *John*, he commanded him to reverence her as his Mother; which Command he literally obey'd. *Christ* praying for his Enemies, gave up the Ghost, that is, breathed his last Gasps at three in the Afternoon. During the Crucifixion, which lasted three Hours, a thick Vapour hovered over all the Land of *Judea*; the Rocks split; the Monuments of the Dead

(a) *Matth.* xxvii. *Mark* xv. *Luke* xxiii. *John* xix. *Pf.* xxii.

Dead were opened ; the Bodies of many holy Persons arose ; the Sun was darken'd ; and the Veil of the Temple was rent in the midst.

He was crucified between two Malefactors, to make his Ignominy the greater ; and at the same Time, the Case of a Murderer was preferred to his.

The four Capital Punishments among the *Jews*, according to the Sentence of Death that passed, were, stoning, strangling, (which the *Romans* afterwards changed into crucifying,) burning, and beheading (a). Of all these, hanging upon the Tree was the most disgraceful. The Punishments due to Sin are, Pain, Shame, and the Curse. *Christ* suffered all these upon the Cross for us,—Pain, for they disjointed him, and rack'd him, and the Heart in the midst of his Body was even as melting Wax ; Shame, because he suffered (being naked) between two Thieves ; and the Curse, because he hung upon the Tree.

When his Clothes were to be divided among the Quaternion, who were his Executioners, they cast Lots for his Coat, that was all of a Piece, and without Seam ; which truly fulfilled that Prophecy of *David* (*Pf. xxii. 9.*) *They divided my Garments among them, and cast Lots for my Vesture.* Upon the Top of the Cross, on which *Jesus* hung, there was an Inscription fixed by *Pilate's* Order, in *Hebrew, Greek, and Latin.*—*This is Jesus of Nazareth, the King of the Jews.* Thus was fulfilled that Prophecy of Scripture, which foretold that the *Messiah* should be reckoned among the Transgressors. On *Mount Calvary* was performed this Tragedy.

(a) It is conjectured by some from *Matth. xviii. 6.* that drowning was a fifth Sort of Capital Punishment.

Tragedy. Providence ordered it so, that *Pilate* would not alter one Tittle of this Inscription, though greatly importuned by the Chief Priests. Thus by a Heathen was made known to the *Jews*, the real Dignity of that *Jesus*, whose Death they had with so much Fury solicited.

When one of the Spectators dipp'd a Sponge, fastened to the End of a Blade of Hyssop, in Vinegar mix'd with Myrrh, and reached it to *Jesus*; then in him was fulfilled what *David* spoke figuratively of himself,—*In my Thirst they gave me Vinegar to drink*; as it is in the 69th Psalm (a).

The Centurion and the three Soldiers that guarded the Crosses, perceiving the Earthquake that immediately succeeded the last Groans of *Jesus*, and his expiring; together with the Eclipse and other Convulsions in Nature,—cried out,—Truly this Man was innocent, and the Son of God. The Multitude also observing these Prodigies, were greatly astonished, and returned home, smiting their Breasts.

That Day being *Friday*, and the Preparation for the Sabbath, the *Jews* came to *Pilate*, and intreated him, to order the Legs of the Condemned, to be broken, before the Sabbath begun. *Pilate* complied with their Request, and Soldiers were appointed to put it in Execution.

Accord-

(a) That was a Psalm of *David*, when in great Distress; and, as what he said of his own Sufferings, was more fully and literally fulfilled in *Christ*; so, by Parity of Reason, what is there wished to the Enemies of *David*, may more probably be apply'd to the Enemies of *Christ*, and his Gospel. Accordingly St. *Peter* applies the 26th Verse to *Judas* (*Acts* i. 20.) and St. *Paul* the 24th to the unbelieving *Jews* (*Rom.* xi. 10.) and therefore it is only against such, as would willingly, in the literal Sense, crucify the Lord of Life, that the *Anathemas* in that Psalm can justly be applied.

Accordingly, they, finding the two Thieves yet alive, broke their Legs, to hasten their Death; but, perceiving *Jesus* already dead, they did not break his Legs; but one of them pierced his Side with a Lance, and out of the Wound issued Blood and Serum (a). By this was fulfilled in *Christ*, what God had promised to the Pious,—*That not a Bone of them shall be broken, without his Permission*. There is also another Scripture partly fulfilled by this piercing of our Saviour's Side; in whom the Inhabitants of *Jerusalem* are said, to look on him, whom they had pierced (b).

Towards the Evening, *Joseph of Arimathea*, a just and religious Man, a Member of the *Sanbedrim*, and a private Disciple of the *Messiah*, went boldly to *Pilate*, and begged the Body of *Jesus*. *Nicodemus* also was with him, and brought 100 Pounds of Ointment, to embalm the Corpse. *Pilate*, being made certain, that *Jesus* was dead, ordered him the Body; upon which *Joseph* and *Nicodemus* hasten'd to *Mount Calvary*, and took down the Corpse off the Cross; and, having wrapped it up in a clean Sheet with the Spices and Ointment, they carried it to a new Sepulchre, which *Joseph* had caused to be hewn out of a Rock, and in which no Corpse had ever yet been laid. Having deposited him in this Sepulchre, adjoining to *Mount Calvary*, and taken Care to close the Entrance into it, with a great Stone, *Joseph* returned into the City.

It may not be improper here to observe, that in the Sufferings and Passion of our Saviour, all Things were Divine, and went as high as they could be raised by the sovereign Power, join'd with extreme Love.

U

Jesus,

(a) See Notes on Page 44.
Zach. xii. 10. *Pf.* xxii. 17.

(b) *Exod.* xii. 46.

Jesus, our Redeemer, who takes in all Creation at one View, suffered himself to be contemptuously blindfolded ;—to become the Scoff and Derision of an enraged Multitude. He, who holds the vast Seas in the Palm of his Hand, and balances the Heavens with his Finger, was struck and buffeted by plebeian Hands. He, who knows the unborn Secrets of our Souls, was desired to prophesy, who struck him. He, who binderh the Showers in Clouds, that they may Water the Earth, was bound with Cords, and dragged like a Malefactor.

He, who enamels the Bosom of the Ground with Variety of beautiful Flowers and fragrant Herbs, was ignominiously crown'd with Thorns—a Token of Disgrace, only imposed upon Sorcerers and Inchanters. The Supreme Judge of the Universe, who, at his Second Coming, will appear in Power and great Glory, with Majesty and Lightning streaming from his Presence, was treated as a Slave (which made him subject to be whip'd) and by the Number of Curses pronounced against him, was made appear as vile as the dismissive Beast, mention'd in *Leviticus* (xvi. 20.) upon which the People cast all their Execrations and Curses, before they sent him to die in the Wilderness. Like a Felon or a Murderer, he was taken before the High Priest, and delivered bound to the Judge. At this Time the Resignation and Silence of our great Deliverer, were more eloquent and divine, than the most vigorous Defence ; for, without opening his Lips, he triumph'd over Falshood.

His Accusers, at his Trial, spoke nothing that they had resolved on in their Councils ; but all spoke against their Consciences. Rage superceded Justice, and Malice silenced Reason. *Pilate*, before he passed Judgment upon *Jesus*, pronounced it
against

against himself; for, having often declared him innocent, he could not afterwards give Sentence against him, without protesting himself to be unjust. Then the holy *Jesus*, who with a Look could strike all his Persecutors dead, was haul'd away by *Russians*, like a Murderer to Execution. 'Twas then the Sovereign Monarch of all Worlds, laid down his human Life, to restore that Salvation, which Mankind had forfeited. Then the Son of God cried out and died. Then all Nature was disturbed. The very Rocks were rent, and torn with Convulsions. Then was the Air pierced with the bitter Cries of an expiring Saviour,—a Voice so loud, and of such dreadful Force, that it awaken'd the Dead in the Graves.

As the (a) Veil of the Temple was made a Type of *Christ* (*Heb. x. 20.*); the rending of it, or a Chasm being made in it by the Concussion of the Earthquake, was a proper and remarkable Part of the Solemnity of the piercing and crucifying *Christ's* Flesh; it being the second Veil or Wall Partition, entring into the Holy of Holies. Taking it in this Sense, the Signification was not only the approaching Dissolution of all the *Jewish* Rites and Ceremonies; but also that, that unapproachable Place the Holy of Holies (a Type of Heaven) was then laid open to all true and practical Believers. It did farther signify, that there is Liberty allowed to all Christians (to the Laity, as well as Clergy) to approach the Divine Presence in Prayer; and again, that *Christ* (not once a Year, as the High Priest, but) once for ever there to reign, has entered into the true Holy of Holies,—into a Place

U 2

of

(a) Described in Page 157.

of Pre-eminence peculiar to him,—there to be our Mediator, Intercessor, and Advocate.

It may with some Propriety be observed, that on this very Night, a threefold spiritual Darkness fell upon the Earth; one, of Infirmary upon St. *Peter*, who through Cowardice denied his Master; one, of Ingratitude, and Treachery upon *Judas*; and a third upon the *Jews*, whose Hearts were harden'd beyond Description.

Thus ended the fourth and last Passover of the Ministry of *Christ*, in which he (our Passover) was sacrificed (*a*); and so an End was put to all legal Sacrifices, prefiguring this great Propitiation. For the Salvation of Mankind, *Jesus Christ* suffered Death, after he had lived here on Earth above 33 Years, in the 18th Year of the Reign of *Tiberius*; *Pontius Pilate* being President of the *Jews*; *Herod*, Tetrarch of *Galilee*, and *Caiaphas*, High Priest.

Several Women that followed *Jesus* out of *Galilee*, sat opposite to the Sepulchre, to observe in what Place, and after what Manner they buried him. Of this having taken exact Notice, they return'd to *Jerusalem*, and bought Spices to embalm his Corpse after the Sabbath. In the mean Time the Chief of the *Jewish* Nation besought *Pilate*, to command the Sepulchre to be guarded, till after the third Day; lest the Disciples of *Jesus* should steal away his Body, and say that he was risen from the Dead,

(a) 1 Cor. v. 7. *Ætatem virilem Christi ab anno trigesimo plures auspiciantur, quo a Joanne Baptista baptizatus ministerium suum aggressus ærat; quo, juxta Scaligerum & Calvisium, per quatuor annos; juxta Eusebium & alios, per tres defunctus est, ut adeo ætatis suæ anno 33 labente passus sit. Confer. G. J. Vossii Dissert. de tempore Passionis Christi, & Episc. Usserii, Ætat. Mund. septim.*

Dead, pursuant of his own Prediction. The *Jews* having obtained what they requested, immediately repaired to the Tomb; sealed up the Stone that lay at the Entrance; and gave a strict Charge of it to a Guard of Soldiers.

On *Sunday* Morning about Sun-rising, and about thirty-six Hours after the Interment of *Jesus* (a), an Angel came down from Heaven; and, removing the Stone, sat upon it. After that, *Jesus* leaving the Sheet in which he was wrapped, being revived, arose and went out of the Tomb. Then, to the Women that came to embalm him, appeared two Angels; one of whom told them, that *Jesus* was risen: Upon the Receipt of which News, *Peter* and *John* ran to the Sepulchre, and found that the Body was gone. While *Mary Magdalene* continued there, *Jesus* first appeared to her; and sent her to the Apostles, to confirm the Truth of his Resurrection to them. The same Day *Jesus*, in the Appearance of a Stranger, join'd Company with two of his Disciples on the Road to *Emmaus*, a Village about six or seven Miles from the City; discoursed with them concerning himself; and revealed to them the Mystery. After that, *Jesus* appeared to his Disciples at the Lake of *Tiberias*; and, when he had made himself known to them by a Miracle, (b) he brake some Bread and a broiled Fish, and

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divided

(a) After descending into Hell,—that is, into the Heart of the Earth.

(b) After toiling a long Time in vain, when *Jesus* desired them to let down the Net, they took at one Draught 153 large Fishes, *John* 21. That *Jesus* himself did eat is not said; but, as *Peter* informs us, *Acts* x. and as *St. Luke* informs us, ch. xxiv. that he did eat and drink with his Disciples after his Resurrection, we may well suppose he did so now.

divided it among them. Then, in a more particular Manner, he seemed to direct his Discourse to *Simon Peter*. He asked him three times, and with great Solemnity, *Simon, Son of Jonas, lovest thou me?* *Jesus* also said a third Time unto him, *Feed my Sheep* (a); that by thrice repeating the same Question, and thrice receiving this public Testimony from him of his Love, *Peter* might atone for his former threefold Denial of him; and, by having so great Authority openly conferred upon him, he might have a solemn Assurance, that *Jesus* had forgiven him.

Jesus afterwards appeared to his Disciples in *Galilee*, and gave them farther Instructions concerning their Ministry. After this he appeared to 500 at once; and at another Time particularly to *James*; who was called the Brother of our Lord, and was the first Bishop of the Church at *Jerusalem*. He frequently appeared to the Apostles; and conversed with them, between his Resurrection and Ascension, ordering them to stay at *Jerusalem*, till they had received the Holy Ghost, whom he had promised to send them from the Father.

The Difficulty, with which the Apostles believed their Master's Resurrection, takes away all Probability of their being imposed upon. Hence one of the Antients says, their Doubtings are the Confirmations of our Faith; and the more Difficulty they shewed

(a) *St. Peter* is set down the first in the List of the Apostles; his Age and Gravity qualifying him for the Primacy of Order; and therefore he frequently answered for all the rest; but we do not find any other Privilege he enjoy'd above them. If he is called a *Rock*, they are all equally called *Foundations*; on which the Walls of the Church are erected; and the Power of the Keys is equally shared among them, by our Saviour's special Commission, *Ephes. ii. 20. Matib. xvi. 17.*

shewed in believing his Resurrection, the greater Reason have we to believe it.

Christ suffered Death, to deliver us, by the infinite Price of his Blood, from the Punishment due to our Sins; to redeem us from the Curse of (a) the Law; and to reconcile his Father to us, by satisfying his Justice, he offering himself a Sacrifice for us. By his dying, it plainly appeared that his human Body, when alive, was vitally united to his human Soul. His being buried, not only shewed the Certainty of his Death; but also gave clear Testimony to the Truth of his (b) Resurrection.

The first Day of the Week is called the Lord's Day; not only because 'tis immediately dedicated to his Service; but because on that Day our Lord *Jesus Christ* rose from the Dead, and rested from the great Work of our Redemption, which he compleated on (c) that Day, by his glorious Resurrection. On that Day the Holy Ghost descended (d); and on that Day the Apostles always observed the Sabbath (e).

The general Design of God, in sending his beloved, and eternal Son into the World, to dwell among us, most certainly was this; that by a long Course of the greatest Innocence, and the greatest Sufferings in our Nature, he might make a perfect Expiation of Sin; might rescue fallen Man from endless Misery; and purchase to all believing Penitents, immortal Happiness and eternal Life. Now, in order to the procuring so great Salvation, it was necessary to remove the Guilt and Domi-

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nion

(a) *Gal.* iii. 13. (b) *Rom.* iv. 25. (c) See Page 161, &c. See *Nelson* Page 17. (d) *Acts* ii. 1. (e) *1 Cor.* xvi. 2.

nion of Sin; by the first of which we became obnoxious to the Wrath of God, and by the other render'd incapable of everlasting Life.

Two such great Hindrances could not be removed, without (first) the Forgiveness of Sins past, and (secondly) without the Reformation of our Hearts and Lives; both which, if God had so pleased, might have been effected by the Divine Grace and Mercy, without this wonderful Method, and Dispensation, of sending his Son in our Nature, to take away Sin by the Sacrifice of himself: But this was the Method of our Salvation, which the Divine Wisdom chose; first, in order to vindicate his Laws, and to testify his high Displeasure against Sin: Secondly, that Sin might be forgiven in such a Way, as effectually to discourage it, and to create in us the greatest Horror and Hatred of it; and a third Reason of this Dispensation, seems to have been a gracious Compliance of Almighty God, with a certain Persuasion, that found very early and universal Reception among Mankind, concerning the Expiation of Sin, and appeasing the offended Deity by Sacrifices; which Notion prevail'd not only in the old, but in the new discover'd Parts of the World. Besides, it was most agreeable and proportionable to all the Types and Prophecies in the Old Testament; that *Christ* should die,——shed his own Blood, and offer up none but his own Life, to redeem the World, and so to enter into Heaven, to be our High Priest; and to convince us, that he has compleated the whole Work of our Redemption.

On the fortieth Day after his Resurrection, whilst he was discoursing with his Disciples, and blessing them, he was taken up in a bright Cloud into
Heaven

Heaven in his human (a) Nature; and, while they stood stedfastly looking after him, two Angels appeared to them, assuring them that the same *Jesus*, whom they saw thus taken up into Heaven, should in like Manner return with Glory to judge the World.

In Heaven he sits at the (b) Right Hand of God, preferred to the very highest Degree of Honour, above all Angels, Arch-angels, Principalities and Powers. Thus he perfected his Triumph over the Devil, led Captivity Captive, and opened the Kingdom of Heaven to all Believers. Then the Dispensation of the Old Testament ended, and that of the New began. There the Law of *Moses* ceased, and that of *Christ* and his Gospel commenced: Then the *Jewish* Church was abolished, and the Christian erected in it's Stead; and then the Accomplishment of all the Prophecies of the Old Testament, relating to the Person of the *Messiah*, which begun at his Birth, were fully compleated.

On the Day of his Ascension, *Christ* met his eleven chosen Disciples, by Command and Appointment, at *Mount Olivet*; on whom, there assembled, he breathed forth his Spirit so abundantly, that they were not only plentifully filled with it themselves; but gave them Power also to impart it to others, by the Imposition of their Hands. He gave them Orders and Authority to baptize all Nations; and promised in a few Days to send them the Holy Ghost.

He

(a) *Matth.* xxviii. 18. and *Acts* i. 1.

(b) *1 Pet.* iii. 22. This Phrase does not imply that God has Hands; but is only used in Condescension to us; for God is a Spirit, and has no Body, nor Parts of a Body.

He made them the same Promise before his Passion; when he discovered that *Judas* should betray him. He comforted them with the Hope of Heaven: He professed himself to be the Way, the Truth, the Life, and one with the Father. He invited them earnestly to Love and Obedience; assuring them, that their Prayers in his Name would always be effectual. Then to cheer their Spirits, to fix their Faith, and to strengthen their Integrity, he promised to send them the Holy Ghost; and then left his Peace with them, and a Promise of the Comforter abiding with them for ever.

After the Ascension of our Saviour, his Disciples were warned by two Angels to depart; and to set their Minds upon his second Coming. Accordingly they returned and gave themselves to Prayer. While they waited at *Jerusalem* for the Performance of their Master's Promise; *Peter* took Occasion, in an Assembly of 120 Disciples, to propose the Election of a new Apostle; and, in Agreement thereto, they forthwith chose *Matthias* by Lot, to compleat the (a) Number of Twelve; and, to fill up the Place of *Judas* the Traytor, who hanged himself.

On the Day of Pentecost, (*May 24.*) the Holy Ghost descended upon the Apostles in the (b) Form of cloven Tongues, like as of Fire; giving them the Power of doing Miracles; of speaking strange Languages, (which the Hour before they understood not) and fitting them with all other Gifts and Graces, for the several Conditions and Offices of

(a) It may be observed that our Lord elected none for his Disciples out of the Tribe of *Levi*, signifying to us that he was to abrogate the Ceremonial Law.

(b) *Acts* ii. 1, &c.

of their Apostleship ; as by the Descent of the very same Spirit, they first received their Commission (a). This was such a Confirmation to them all, that they with Authority, with Fearlessness of Danger, when called before Secular Tribunals, and without doubting, published and preached the Gospel of *Christ*. The same Day St. *Peter* preached *Christ* and the Resurrection ; and about 3000 Believers were added to the Church..

Thus was the universal Church of *Christ* brought out of Darkness and Error, into the true Light and Knowledge of his Doctrine ; which was then confirmed beyond Contradiction. By this Descent of the Holy Ghost (which was not to be till after our Saviour had ascended) all Mankind was favour'd with a Place of Repentance.—Salvation was tender'd to all ; that, if they would yet come in, and repent, and believe in him, they might obtain Pardon of Sins past. Then was God graciously pleased to ratify his Second Covenant with all his rational Creation ; and to promise, though all Men are Sinners, a full Remission and Forgiveness, upon their receiving and obeying the Doctrine of *Christ*, join'd with a sincere Repentance, and Prayers offered up in his Name. Thus was the great Work of our Redemption compleated.—Thus is the infinite Love of the Deity, manifested to the World. O that Men would therefore praise the Lord for his Goodness ; and declare the Wonders that he doth for the Children of Men (b).

Those

(a) Ministerio durante suo, Apostolos duodecim (quot tribus Israelis erant) elegit *Christus*. Confer *Matth.* x. 2, &c. *Mark* iii. 14. *Luke* ix. i. & *Acts* i. 13, 26.

(b) Though Christianity could not have been introduced into the World, without the Power of working Miracles ; yet, being

Those Things by the Apostles and other Disciples of *Jesus Christ*, have been faithfully transmitted in Writing to Posterity; besides innumerable other Passages, that are not recorded. But those have been written, that the sincere Lovers of Truth may be convinced, that *Jesus* is the *Messias*,—the Son of God; and that, by firmly believing his Gospel, and conforming to the Precepts of it, they may attain everlasting Happiness.

Soon after the Descent of the Holy Ghost (as Believers increased at *Jerusalem*) the Apostles, desirous to supply the Wants of the poor Converts, and careful to dispense the Word of God, appointed the Office of (a) Deaconship to seven chosen Men; of whom *Stephen*, a Man full of Faith, was one. He, being falsely accused of Blasphemy against the Law and the Temple; by those whom he confounded in disputing, was brought before the Council; where he reprehended their Rebellion and murdering of *Christ*;—told them that *Moses* witnessed of *Christ*, and that all the Prophets foretold his coming into the World. Upon this they stoned him to Death, on the 26th of *December*, while he prayed for them. He was the first Christian

ing introduced, it may be propagated by the ordinary Means, if Christians will but faithfully apply them. Though it must be slower, yet the Effect may be as sure without them; for, if we have not Miracles at present, we have the Evidence of past Miracles, together with Knowledge of Civil Life, Learning against Ignorance, and Protection from the Civil Power. Those are Advantages, which the first Preachers of Christianity had not. The Authority of Princes did not countenance them; nor were they favour'd with the Sanction of Magistrates; but were violently persecuted. Here we have surely the Superiority, notwithstanding that extraordinary and miraculous Assistances have ceas'd. See *Clarke*, Page 137.

(a) *Acts*, ch. vi. and vii. See *Nelson*, p. 76.

stian Martyr. This was succeeded by a great Persecution of the Church at *Jerusalem*.

Philip, one of the seven Deacons, went to *Samarina*; where the Faith was soon received, upon his preaching and working of Miracles. Then *Peter* and *John* went thither, to confirm and enlarge the Church.

Some Time the next Year (a) an Angel sent *Philip* to teach and baptize the *Ethiopian Eunuch*. About this Time, *Saul*, a violent Persecutor of all that called upon the Name of *Jesus*, who was also one of the Accomplices in the Murder of *St. Stephen*, was going to *Damascus* with a Commission from the High Priest and Council, to apprehend and bring bound to *Jerusalem*, all Christians in those Parts; but on the Way was miraculously converted by a Voice (b) from Heaven; after which, being baptized, he preached the Gospel of *Christ* with great Boldness; suffered many Persecutions; was stoned, whipt, and imprisoned; and at last suffered Martyrdom.

At *Antioch* in *Syria*, the Disciples were first (c) called Christians. This confutes the pretended Antiquity of the Church of *Rome*.

About 11 or 12 Years after *Christ's* Ascension, *Saul* and *Barnabas* planted the Christian Faith in *Seleucia*, *Cyprus*, and other Places. At *Paphos* they preached to *Sergius Paulus*, Governor of that Country; when *Elymas*, a Sorcerer, endeavouring to turn away *Sergius* from the Faith, was at *Saul's* Rebuke (d) struck blind. From this Time *Saul* was always called by his new Name *Paul*; in Token

(a) *Acts* viii. 26.
(c) ch. xi. ver. 20.
Elymas.

(b) *Acts* ix. 1, &c. and ch. xxii.
(d) ch. xiii. 6, 8, and 11. *Barjesus* or

ken of his Humility. St. Peter and St. Paul suffered Martyrdom on the same Day. Paul, as being a Roman Citizen, was beheaded at a Place, called *Aque Salvie*; but Peter was crucified, as not having a Right to that Privilege. Affirming himself unworthy to die in the same Posture his Lord had suffered before him; at his Request to the Officers, he was crucified with his Head downwards. The Day of their Martyrdom, was the 22d of February, A. D. 68, and in the 14th Year of Nero's Reign; according to Bishop's Pearson's Calculation in his Annals of St. Paul; though, according to the Chronology of Monsieur Pagi, it was in 65.

St. Andrew, attempting to convert *Ægeas*, the Proconsul of *Achaia*, was at last delivered up by him, to be scourged and crucified on the (a) 13th of November. That his Death might be the more lingering, he was fastened to the Cross, not with Nails, but with Cords. He hung upon it two Days; preaching to the People all the Time, and expired in Prayer. The Form of his Cross was something peculiar; being in the Figure of the Letter X, and stiled a *Cross Accussate*, made of two Pieces of Timber crossing each other in the Middle.

St. James the Great (so called, to distinguish him from the other Apostle of the same Name, probably on Account of his being the Elder) suffered Martyrdom (b) at Jerusalem, A. D. 49; in the fourth Year of the Emperor Claudius, and the first of Herod Agrippa, King of Judea; and about the Time of the Passover. Clement of Alexandria,

(a) See *Philastrius Surius* says the 30th, p. 653.

(b) See Bishop Pearson's Chronology.

Alexandria, and after him *Eusebius* relate, that his Accuser, who apprehended him, and had him before the *Jews*, repented and begged Pardon of *St. James*, became a Christian (Martyrdom supplying the Place of Baptism) and was beheaded with him. This was the first Apostle, that suffered Martyrdom, about 11 Years after the Ascension of *Jesus Christ*.

St. John, Apostle and Evangelist (who was called the beloved Disciple, who prepared *Christ's* last Passover, was present at his Agony and Crucifixion, and was made the Guardian of the *Virgin Mary*) suffered many Things under *Domitian*; was banished by him to *Patmos*, an Island in the *Archipelago* (where he was employed in digging in the Mines, and) where he received and wrote his *Revelation*; having by Visions and prophetic Representations, a Scheme and Prospect of the State of Christianity, in all the future Ages and Periods of it. Before his Banishment, about the Year 90, and in the 15th Year of that Tyrant, he was accused not only as a Disturber of the Government, but a Promoter of Atheism, (the usual Calumny fastened upon the Primitive Christians) upon which Information, the Proconsul of *Asia*, by the Emperor *Domitian's* Command, sent him bound to *Rome*; where he was (a) cast into a Cauldron of boiling Oil, or rather Oil set on Fire, in the Presence of all the Senate; but he received no Hurt. Thus had he the Honour of Martyrdom, without suffering

(a) *Flavius Imperator Domitianus Johannem Evangelistam, in dolium ferventis olei coniectum cum illæsus inde evassisset, in Insulam Pathmum relegavit: ubi Apocalypsin scripsit. Vide Tertull. de Præscript. cap. 36. Euseb. lib. 3—19. 20. Theodoret. de Cur. Græc. Affec. Serm. 9. et Lactant. de morte persecut. Cap. 3.*

ing the Torments of it. As the Children, cast into the fiery Furnace (a) by *Nebuchadnezzar*, were Martyrs in their Intentions, though the Fire consumed them not; so was *John* really a Martyr in Will, though not in Sufferings; being preserved, by the Divine Power, beyond his Hopes or Desires, from the Malice of his Enemies and the Pains of Death.

At *Ephesus* in *Asia*, after his Return from *Patmos*, he wrote the Gospel; when above 90 Years old, as *Epiphanius* says. He died in the third Year of *Trajan's* Reign, 68 Years after *Christ's* Death, and in the 98th or 99th Year of his Age.

The Name of Evangelist was at first common to all, who preached the Gospel; but was afterwards confined to those four—*St. Matthew*, *St. Mark*, *St. Luke*, and *St. John*; because they wrote the History of the Life, Preaching, Miracles, Death and Resurrection of our Saviour. An Evangelist was no distinct Officer at any Time in the Christian Church. *Timothy*, who was a Bishop, was an Evangelist, 2 *Tim.* iv. 5. *St. Philip* was called an Evangelist, who was only a Deacon, (*Acts* xxi. 8.) Hence it is plain that any Person, whether Bishop, Presbyter or Deacon, if eminently qualified to preach the Gospel, and assiduous in his Duty, was an Evangelist.

Bartholemew (in many Places of Scripture known by the Name, *Nathanael*) after his planting Christianity in *India*, at *Hierapolis*, in *Phrygia*, was design'd for Martyrdom with *St. Philip*; but, after he was fasten'd to the Cross, upon a sudden Conviction, that the Divine Vengeance would revenge his Blood, he was taken down and dismiss'd.

At

(a) *Nelson's Companion*, &c. p. 314.

At *Albanople*, or *Urbanople* (a), a City of *Cilicia* in *Armenia the Great*, by the Command of the Governor, he was put to a most cruel Death; which he chearfully embraced, comforting and confirming the *Gentile* Converts in his last Agonies. He was first beaten with Cudgels; the next Day crucified, and fled alive, as he was fastened to the Cross; and, at last, while his Breath yet remained, they cut off his Head.

St. *Matthew* (otherwise named *Levi*) was, by his Calling, a Custom-House Officer to the *Romans*, by them stiled a Publican; a Place among them of great Reputation, but hated and despised by the *Jews*. He is said to have prevail'd upon *Ægyptus*, King of *Æthiopia*, to become a Christian and be baptized; but his Successor *Hiraculus* (who hated this Apostle, and his Doctrine) commanded him to be run through with a Sword.

That he wrote his Gospel in the *Hebrew*, or rather the *Syriac* Language, is the unanimous Suffrage of the Antients. *Nicephorus* says, he writ it fifteen Years after our Lord's Ascension; and *Ireneus* will have it much later; but it is more probable it was not above eight; because St. *Bartholomew* took it into *India* and left it there, before the Dispersion of the Apostles; or at least about the Time. Among the Moderns we find Dr. *Cave* and *Dupin* of this Opinion.

St. *Philip*, having exercised, for many Years, his Apostolical Office; at last at *Hierapolis*, a rich and populous City in *Phrygia*, by Prayer he either killed or banished a Serpent or Dragon of monstrous Size, which the infatuated Multitude wor-

X

shipped

(a) So called by *Nicephorus*.

shipped. After this he put Idolatry quite out of Countenance, and gain'd many to the Christian Faith. The idolatrous Magistrates of the City, seized upon the Apostle, imprisoned him, scourg'd him severely, and had him led to the Place of Execution; where he was bound, and hang'd by the Neck to a Pillar. Some indeed say he was crucified, and that his Body was taken down by St. Bartholomew, and Philip's own Sister *Mariamne*.

St. James the less, was called the Brother of our Lord, being the Son of *Joseph* by a former Wife. He was also called *James the Just*, and the Son of *Alpheus*; which some think was another Name of *Joseph*. He was made Bishop of *Jerusalem* (as many affirm) by our Lord himself. He was prevail'd upon, by the Scribes and Pharisees, to get upon a Pinnacle of the Temple to preach to the People; from whence they threw him down headlong. He was very much bruised; but, not being quite killed by the Fall, while he was praying for his Murderers, he received a Shower of Stones from them; but at last, one more cruelly kind than the rest, knock'd out his Brains with a Fuller's Club, in the 96th Year of his Age, and about 24 after *Christ's* Ascension; in the seventh Year of *Nero's* Empire.

St. Thomas, in the *Syriac* Language, signifies a Twin; and *Didymus*, in the *Greek*, implies the same. St. *Chrysostom* affirms of him, that, though at first he was the most incredulous of all the Apostles, he became, through *Christ's* Condescension to satisfy his Scruples, and the Power of Divine Grace, the most active and invincible of them all; travelling over most Parts of the World, and living without Fear in the midst of barbarous Nations.

At

At the City *Maliapur*, Metropolis of the Kingdom of *Coromandel* (not far from the Influx of the River *Ganges*, into the Gulph of *Bengal*) *St. Thomas* did several Miracles; erected a Church, and prevail'd on King *Sagama* (Prince of that Country) to embrace the Christian Religion. The Brachmans, or Heathen Priests, perceiving these Proceedings would extirpate their Idolatry, pursued him with a Possee, to a Tomb near the City, where he used to pray; and, while he was intent upon his Devotion, loaded him with Darts and Stones, and then dispatched him, with running a Lance, or Spear through his Side.

St. Simon is distinguished from *Simon Peter*, by two Surnames, *Zelotes*, and the *Canaanite*; both which Words descend from one *Hebrew* Root, and signify, Zeal. He got this Name from his Being, before his coming to *Christ*, one of that particular Sect, or Party among the *Jews*, called *Zealots*, from a singular Zeal they professed for the Honour of God, and the Purity of Religion. In *England*, after suffering many Tribulations, and Persecutions, having converted great Multitudes, he suffered Martyrdom by Crucifixion. He was called the Brother of our Lord, being a Son of *Joseph* by a former Wife. He likewise was the Bridegroom, whose Marriage our Saviour honoured with his first Miracle, of turning Water into Wine. The Account of his being martyr'd in *Persia* with *St. Jude*, is not relied on; though related by *Eusebius* (a), who has the Advantage of Antiquity above any now extant.

(a) In his Martyrology, translated by *St. Jerom.*

St. *Jude* is described in the Gospel, by three different Names, *Jude*, *Thaddæus* and *Lebbæus*; to distinguish him (in all Probability) from *Judas Iscariot*, as well as to denote his Prudence and Zeal, which those two Names properly import. He was one of *Joseph's* Sons by a former Marriage, and therefore called one of our Lord's Brethren. In *Persia*, after great Success in his Apostolic Office, he was cruelly murdered by the *Magi*, for the Freedom he took in rebuking their Superstitions.

St. *Matthias* had his principal Residence near the Irruption of the River *Asparus*, and the Haven *Hyffus*, in *Cappadocia*; where he met with a rude and barbarous People; who, after he had converted great Numbers to the Christian Faith, bestowed upon him, after many Labours and Sufferings, the Crown of Martyrdom, in the Year of our Lord 61, or (according to others) 64. Some say this was done by Crucifixion; others, that he was stoned, and then beheaded by the *Jews*.

St. *Mark*, descended from the Tribe of *Levi*, and St. *Peter's* Sister's Son, went with St. *Peter* in his Apostolical Progress, through *Italy*, and at *Rome* was prevail'd upon, by his Uncle's Converts, to write his Gospel. His chief Residence was at *Alexandria*, the Metropolis of *Egypt*; to which Place, being ordained by St. *Peter*, he was sent to plant Christianity. From thence he travelled westward to *Lybia*; where, though he found the People barbarous in their Manners, and idolatrous in their Worship, he confirmed great Numbers in the Christian Faith. Then returning to *Alexandria*, he settled the Affairs of that Church; making Provision for Succession, by constituting, and ordaining Governors, and Pastors. Not long after this, at the Solemnity of *Easter*, while he was employ'd

employ'd in Divine Worship, the idolatrous *Egyptians* conspired against him. It happened that the superstitious Rights of the Idol *Serapis* were celebrated at the same Time. They, to vindicate the Honour of their Idol, rudely broke in upon *St. Mark*, bound him Hand and Foot; dragged him through the most rugged Streets; and thrust his shatter'd Body into Prison, where his Soul was comforted by a Divine Vision. The next Morning, they dragged about his mangled Body again, till his Flesh being torn off, and his Blood run out, at last he expired in their cruel Hands.

St. Luke, born at *Antioch*, the Metropolis of *Syria*, was by Profession, a Physician. He had likewise great Skill in the Science of Painting. When he became a Christian, is uncertain. He was a Convert of *St. Paul's*, and learn'd the History of his Gospel from his Conversation and dictating. He was *St. Paul's* inseparable Companion and Fellow-Labourer. He was a faithful Historian, both true in his Relations, and elegant in his Writings. He wrote both his Gospel and the History of the Apostolical Acts, at *Rome*; in the Time of *St. Paul's* two Years Imprisonment there. If he had wrote the *Acts* of the Apostles afterwards, it is presumed by the Learned, that he would have left them more compleat and full.

Historians disagree about the Time and Manner of his Death; but the Account, which *Nicephorus* gives, appears to be the most exact. *St. Luke*, (says he) coming into *Greece*, successfully preached and baptized many into the Christian Faith; till a Party of Infidels, making Head against him, drew him to Execution; and, for want of a Cross, hang'd him on an Olive Tree, in the 80th or 84th Year of his Age.

St. *Barnabas* was one of the Seventy Disciples, He was of the Tribe of *Levi*, born at *Cyprus*; descended from rich and religious Parents; and was educated at *Jerusalem*, in the same School with St. *Paul*. He sold all his Estate, to relieve distressed Christians. His proper Name was *Joses*, or *Joseph*; and, by his Brother Apostles, was surnamed *Barnabas*; which St. *Luke* interprets, (*Acts* iv. 36) the Son of Consolation. In his old Age, he return'd from his Travels to *Cyprus*, to end his Life in Peace and doing good; but at *Salamis*, (a City of that Island) where *Barnabas* happen'd to be, a Party of *Jews*, who came from *Syria*, enraged at the great Success of his Preaching, set upon him, as he was disputing in the Synagogue, and shut him up in a Corner of it till Night; and then bringing him forth, after infinite Tortures, stoned him to Death. Thus were the Apostles imprison'd, tormented and martyr'd: They had many Tryals of Mockings and Scourgings; they were tempted, betray'd, sawn asunder, slain with the Sword, and crucified; they were destitute, afflicted, wandering about in Deserts, in Mountains, in Dens and in Caves (a), and suffered all the Barbarities that human

(a) Persecutiones, quibus Apostoli et Christiani primi statim pressi sunt, in minores et majores distingui possunt. Illas in Palæstina a Judæis excitatas, Christiani fere sustinuerunt; de quibus ex Actis Apostolicis constat. Hæc (majores) Imperatores Gentiles excitarunt.— Utraque crudelissima! Prætextus primæ persecutionis fuit incendium Romæ, cujus invidiam scelestus Nero in Christianos innocentes convertit; Reflexio ut post Suetonium C. Tacitus, Ann. 15, 44. testatur, diritatem ejus simul describens. Semet Nero suribundus ictu gladii, transfegit. Confer. Aurelium Victorem cum Tertull. Apologet. cap. 5. Euseb.

human Invention and Power could impose upon them, rather than to make a Shipwreck of Faith, and a good Conscience, 1 *Tim.* i. 19. and in several subsequent Ages, from Time to Time, the Church of *Christ* has met with various and severe Persecutions. All Orders, and Degrees of the Clergy, have been exposed to Insults, Calumnies, Depravations, and violent Deaths; yet to the End great Numbers of holy Martyrs held fast their Integrity, without wavering; for they knew him to be faithful, that promised.

To prevent us from supposing, that our Saviour died and suffered so much, in order to have the Christians of future Ages excused, or exempted from Sufferings; St. *Peter* tells us, that *Christ* suffer'd for us, leaving us an Example, that we should follow his Steps. Thus the Apostles and Martyrs, by a constant looking to the Author and Finisher of our Faith, fought the good Fight, and are gone before us, to inherit the Promises. Since then *Christ* has enjoined us nothing, but what he has first put in Practice himself; how can we excuse ourselves,—or with what Face can we presume, to be above imitating our persecuted, self-denying Lord and Master?

X 4

When

Euseb. lib. 2. cap. 25. Lactant. de Mort. persecut. cap. 2. In hujus imperio Petrus et Paulus Romæ Martyrio affecti sunt.

Secundæ persecutionis autor Flavius Domitianus, Titi Vespasiani optimi Imperatoris pessimus successor; ac ideo a Tertulliano (apologet. cap. 5.) portio Neronis de Crudelitate dictus fuit. Refertur hæc circiter in anno Chr. 90. Euseb. H. E. lib. 3. 17. In Causa fuerunt calumniæ atrocissimæ, quibus Christiani passim aspergebantur,—quod essent Athei, inimici Imperatorum, legum, naturæ, immo hostes humani generis.

When any of the Apostles or Preachers of the Gospel were martyr'd, the *Jews* and Enemies of the Church, hoped and imagined, that she had lost one of the main Pillars, upon which she stood; but after the Death of them and all the Martyrs, it remained no less firm than before; that all her Enemies might see, that she is not founded upon the Authority of Men, but upon the Rock *Jesus Christ*. This is the Reason, that the Church has never been unwilling to part with her principal Members; that God might not only have the Glory of their Martyrdom, but be likewise seen to be her Supporter, Defender, and Deliverer, from the Malice, of her most inveterate, and powerful Enemies.

Even among Professors of Christianity, when Men of warm Imaginations and ill-govern'd Zeal, began to swell in their own Opinions, and had a Fondness to signalize themselves in the World; they of Course introduced (*a*) Innovations and Superstitions into the Church, as inconsistent with the Purity

(*a*) Ritus et Ceremonias cum in cultu divino, tum in reliqua Christianorum disciplina, ævo Apostolico paucas fuisse, ex Actis et Epistolis colligi potest. Quæ in duorum sacramentorum a Christo institutorum administratione observatu necessaria erant, ipse Christus prescripserat. Just. Martyr Apolog. 2. in Sacramentorum usu.

Hereticorum omnium, qui hoc seculo præter Judæos et Gentiles Christianam doctrinam, aut ejus quædam capita impugnaverunt, primus ac reliquorum velut parens erat Simon Magus; quem S. Lucas Act. 8, 9, memorat; et Irenæus in præfatione in libr. 3. de Hær. et lib. 1. cap. 30. Asectæ ejus, Simoniani dicti, fenestram Magiæ, Libidini, Idolatriæ, et omni Impietati aperuerunt. Ortum inde erat nomen Simoniacorum et Simonizæ (in Jure Canon. Caus. 1. qu. 1 & 3.) quando pro rebus spiritualibus aut Ecclesiasticis pecunia datur, aut accipitur. Baron. ad An. Christi 35. N. 24. et An. 63. N. 12.

Purity and primitive Oeconomy of the Christian Religion, as Judaism or Infidelity. But it has, in every Age of the Church, been the Providence of God, and the great Force of Truth, that such Men still discovered the Perversity of their seditious Doctrines, though veil'd under sacred Prætexts. Though all their Novelties, and Superstructures were artfully disguised, with the venerable Cloak of Antiquity; yet, when their Opinions and Principles were fairly unmasked, they plainly appeared to be Systems, shuffled in by a Parcel of self-conceited, or mercenary Men; who preferred their own Institutions, to those of that Saviour, whom they outwardly professed, and pretended to serve.

The Doctrine of *Christ* meets with such a Diversity of Dispositions in every Age, that it ordinarily becomes the Occasion of Divisions and Schisms; by Reason of the Perverseness and Obstinacy of many, in opposing the Truth, which others must (a) maintain. But those Divisions are not to be imputed to his Doctrine, or the Maintainers of it; but to the Corruptions of Men, who oppose it; and the Lovers of Truth will all allow, that Division is better than Agreement in Evil.

There were so many Discords, and Innovations gradually crept into the Church; and there was such an absurd, and inconsistent Mixture of Heresies, and Schisms incorporated with her Members; that at length there became, an absolute Necessity for a Reformation; in order to extirpate the Superstitions

(a) St. *John* x. 19. Vide *Adami Rechenbergi Summarium Ecclesiasticæ Historiæ*, Edit. 3. p. 37 and 45.

tions and Corruptions, with which Religion was invaded ; and to restore the Christian Simplicity, and Gravity of the Primitive, Apostolic Church (a). This was the sovereign Purpose, and the happy Effect of the Reformation ; so that all the Scruples of those must be groundless, who refuse to join with us, in the Profession of the Faith of *Christ*, contained in the Articles of the Apostles Creed. That System is the Rule of our Faith ; the Ten Commandments, with those in the Gospel, are the Rule of our Practice ; and the Lord's Prayer is the Rule of Devotion.

Here it may not be improper to observe, that the Church of *England* worships God, in Truth of Propositions ; in an unblameable, and pious Liturgy ; in preaching the true Exercise of Christian Charity ; in Unity, and regular Government ; in prudent, and well-connected Canons ; in Articles, true, sufficient, and confessed ; and in all discreet, and useful Circumstances of Religion, more than any Church, that is her Enemy ; and comes nearer to the Primitive,

(a) Vide Adami Rechenbergi summarium Ecclesiæ Ecclesiasticæ, p. 524, seq. Edit. 3. Vide etiam Sleidanum, l. 9. p. 599, &c. Divinum Reformationis opus ab illustri Seckendoffio, iustis commentariis descriptum fuit. Præcipui et clariores, qui cum Martino Luthero (viro invicti & plane divini Animi) reformationem sive repurgationem aggressi sunt Ecclesiæ, erant Johannes Reuclinus ; Johannes Trithemius ; Albertus Cranzius ; Johannes Ludovicus vives ; Baptista Mantuanus ; Johannes Aventinus ; Jacobus Clichtoveus ; Gulielmus Budæus, Desiderius, Erasmus Rotorodamus (princeps Eruditorum ejus seculi ; Petrus Galatinus ; Franciscus Ximenius ; Thomas De Vio, Thomas Morus ; Petrus Mosellanus ; Bearus Rhœnanus ; Jacobus Wimphelingus ; Longolius, Simon Grynæus ; Johannes Langius ; Billibaldus Pirckheimerus ; et alii. Chytræus Chron. Sax. lib. 3. fol. 48. H. E. Secul. 16, sect. 3. et Sculteti Annal. Evangel. p. 2, 3 & 4.

mitive, Apostolic Institution, than any other. No other Church is so great a Friend to Loyalty, and Obedience.—No other so much combines with Monarchy, if it be of God's Appointment, as the Religion of our Church ; because it strictly adheres to the Word of God. Our Church is likewise singularly happy, in living in great Friendship, Love and Charity, with those of other Perswasions ; for she strictly holds, that Opinions can have no Influence, on any Part of public Worship, or private Devotion ; and therefore ought not to have any on Christian Society, either to stir up, or aggravate Divisions, and Animosities.

The public Offices of the reformed Church, are exactly well prepared—equally, and kindly fitted to all Degrees of Persons ; all Changes of Fortune ; all Vicissitudes in Life, and to all the Wants of devout Worshippers : So that whatever Persons are content with her plain, and wise Method, and not fond of following every new, and windy Doctrine, may be gradually raised into a divine Life ; as their other Graces, and Virtues increase. Their Humility shall be equally enlarged ; and their Zeal shall never outrun their meek Obedience.

The true Improvement in Christianity, does not lie in any singular, or affected Austerity of Life ; in Scrupulousness of Mind about any Ceremonies, that the Rubric has left indifferent ; in Unquietness of Zeal ; separated Sanctity ; or in aspiring at such spiritual Heights, as are beyond the Proportion of human Nature ; but it lies in a temperate, humble, and serious Deportment of ourselves—in a Constancy of Duty ; a regular Piety ; a condescending, brotherly Mildness of Soul ; an extensive Charity ; and a sincere Concern, for the Welfare of all Mankind. This is the very Improvement, towards

wards which the public Offices of the Church seem to conspire; for they are apt to fill our Minds with the most awful Conceptions of the Divine Majesty, and the most humble Thoughts of our own Unworthiness. They are admirably well prepared to work in us, the Obedience of Creatures, and the Humiliation of Sinners,—to raise and enlarge our Affections, with proper Forms of Praises and Thanksgivings.

The fix'd Subjects of Devotion are, Humility, universal Love, Resignation, and general Thanksgiving. One of these is constantly to be the Subject of our Prayers; and in public Congregations, it is not only lawful, but necessary for us, to use the Help of Forms, composed by others; and surely the Common-Prayer-Book (*a*) is as perfect, as any Thing of human Institution.

St. Basil, St. Chrysostom, and St. Ambrose, every one of them, compiled a distinct Liturgy for his own Church; and the excellent Compilers of our Common Prayer have used the same Freedom; extracting the purer, and rejecting the suspicious Parts out of the former; and so have compleated this Model, with so exact a Judgment, and happy Success, that it is difficult to determine, whether they

(*a*) The Compilers of the *English Common Prayer Book*, (May, 1549, in the third Year of K. Edward the VI.) were Dr. Cranmer, Archbishop of Canterbury, Martyr; Dr. Goodrick, Bishop of Ely; Dr. Skip, Bishop of Hereford; Dr. Thirlby, Bishop of Westminster; Dr. Day, Bishop of Chichester; Dr. Holbeck, Bishop of Lincoln; Dr. Ridley, Bishop of Rochester, and afterwards Bishop of London, Martyr; Dr. Cox, the King's Almoner; Dr. Taylor, Dean of Lincoln, Martyr; Dr. Heynes, Dean of Exeter; Dr. Redman, Dean of Westminster; Mr. Robinson, Arch Deacon of Leicester. See Dr. Goodman Comp. Inquiry, and Dr. Comber.

they more endeavoured the Advancement of Devotion, or the Imitation of pure Antiquity. This we may safely affirm, that it is more primitive in all its Parts, and more apt to assist us, in our religious Duties, than any other Liturgy, now extant in the Christian World. The Style is plain, and pathetic; the Phrase is that of the most genuine Fathers; and the whole Composition very pious, and sublime.

In fine, the Doctrine of our Church teaches universal Charity; and reduces the whole Duty of her Members into Faith and Practice. She tells us, that whoever puts on the Name of Christianity, must believe in the blessed Incarnation of our Lord and Saviour; his Sufferings for our Salvation; his miraculous Ascension; his Mission of the Holy Ghost; and in the Verity, and Sufficiency of his Gospel, for our Instruction and Life eternal.

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The

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The tenth Persecution under <i>Dioclesian</i> began and lasted ten Years	303
<i>Eusebius</i> was elected Bishop of <i>Rome</i>	310
<i>Constantine the Great</i> , the first Christian Emperor, published Edicts in Favour of the Church	312
The Persecution of <i>Licinius</i> against the Christians was	320
<i>Arius</i> , Priest of <i>Alexandria</i> , began his Heresy.	
The Council of <i>Nice</i> , which was the first general Council, moved against <i>Arius</i>	325
<i>St. Athanasius</i> was made Bishop of <i>Alexandria</i>	326
After many Banishments and Removals, he died Bishop of the same <i>See</i> , A. D. 373.	
<i>Julian</i> , the Emperor, vexed the Christians.	361
The Council of <i>Constantinople</i> , the second general one	381
<i>St. Chrysostom</i> lived	403
The <i>Pelagian</i> Heresy began to spread	409
The Council of <i>Ephesus</i> , the third general one was held	431
The	

The Council of <i>Chalcedon</i> , being the fourth general one, was held	451
<i>Laurentius</i> , the Anti-Pope, lived	498
The second Council of <i>Constantinople</i> , being the fifth general one, was held	553
<i>Eugenius</i> was elected Pope	653
The third Council of <i>Constantinople</i> , being the sixth general Council, was held	680
The second Council of <i>Nice</i> , the seventh general one, was	787
The fourth general Council of <i>Constantinople</i> , being the eighth general one, began Oct. 5.	869
The King of <i>England</i> refused to acknowledge Pope <i>Urban</i> the second	1094
The first general <i>Lateran</i> Council, which confirm'd the Treaty between the Emperor and the Pope about Investitures	1120
St. <i>Bernard</i> , Abbot of <i>Clairvaux</i> , flourished	1126
The second general <i>Lateran</i> Council was held	1139
The Difference between King <i>Henry</i> of <i>England</i> , and St. <i>Thomas</i> , Archbishop of <i>Canterbury</i> , began	1164
St. <i>Thomas</i> , being reconciled to the King, returned from <i>France</i> to <i>England</i> , and was assassinated in his Church	1170
The third general <i>Lateran</i> Council was in	1179
<i>Constantinople</i> was taken by the <i>French</i>	1204
The fourth general <i>Lateran</i> Council, was held	1215
The Jubilee was publish'd and open'd at <i>Rome</i>	1300
The Pope's Bull (<i>Unam Sanctam</i>) was published by <i>Boniface</i> the eighth	1302
The general Council of <i>Vienne</i> was held	1311

<i>Benedict</i> the twelfth, decided by his Constitution of the 22d of <i>February</i> , that the purified Souls of the Just see God intuitively, immediately after Death	A.D. 1336
The general Council of <i>Constance</i> began Nov. the 16th.	1414
The general Council of <i>Basil</i> was open'd July 23d	1431
The Union between the <i>Latin</i> and <i>Greek</i> Churches settled	1439
The City of <i>Constantinople</i> was taken by the <i>Turks</i>	1453
The Grievances of <i>Germany</i> began	1503
A general Council was called at <i>Pisa</i>	1505
The <i>Lateran</i> Council began. It lasted five Years	1512
<i>Martin Luther</i> propos'd his <i>Theses</i> against Indulgences.	
Pope <i>Leo</i> the tenth, published a Brief about Indulgences,	1518
And a Bull against <i>Luther's</i> 40 Articles	1520
<i>Luther</i> appear'd at the Dyet of <i>Worms</i>	1521
The Sect of <i>Anabaptists</i> took it's Rise	1523
<i>Lutheranism</i> introduced into <i>Sweden</i> and <i>Denmark</i>	1524
<i>Henry</i> the eighth, King of <i>England</i> , pursued a Divorce from <i>Catherine</i> his Queen	1527
From the Protefts of the <i>Lutheran</i> Princes, and Cities of <i>Germany</i> , <i>Protestants</i> were so called	1529
<i>Calvin</i> introduced Innovations at <i>Rome</i>	1532
King <i>Henry</i> the eighth threw off the Papal Supremacy; <i>Clement</i> the seventh being Pope; upon which he was declared Head of the Church by his Parliament	1533
<i>Calvin</i> became Head of his Sect at <i>Geneva</i>	1536
The Council of <i>Trent</i> open'd, Dec. the 13th	1545
King	

King <i>Edward</i> the sixth, established Protestantism in <i>England</i> , according to the Reformation.	
This Religion began to be established in the Low Countries	1550
The second Opening of the Council of <i>Trent</i> was	1551
Bloody Queen <i>Mary</i> , who reigned five Years, began to reign	1553
Queen <i>Elizabeth</i> , who restored the Protestant Religion, and reign'd above 44 Years, began to reign	1558
The Council of <i>Trent</i> was open'd the third Time	1562
Peace was concluded in <i>France</i> with the <i>Hugonots</i>	1563
The <i>Socinians</i> in <i>Transylvania</i> began	1563
Peace was concluded the second Time with the <i>Hugonots</i> ; immediately after which the War was renew'd	1568
The Rise of the Republic in <i>Holland</i> was in	1572
Peace granted to the <i>Hugonots</i> in <i>France</i>	1576
The Calendar was reform'd by Pope <i>Gregory</i> the 13th	1582
King <i>Charles</i> the first was born	1600
Queen <i>Elizabeth</i> died	1603
Of a Plague in <i>London</i> , died 56570	1603
In the same Year, <i>July</i> the 15th, King <i>James</i> the first was crown'd at <i>Westminster</i>	
<i>Arminius</i> was accused of Heresy, by the Divines of <i>Dort</i>	1605
In the same Year was happily discover'd on the fifth of <i>November</i> , the Gunpowder Treason Plot	

	A.D.
King <i>James</i> the first died, <i>March</i> 27	1625
Of a Plague in <i>London</i> died 34517	
King <i>Charles</i> the first was crown'd, <i>Feb.</i> 2.	
The cruel <i>Irish</i> Massacre began, and was discover'd	1641
King <i>Charles</i> the first was traiterously be-headed	1649
The bloody Fight at <i>Worcester</i> was, <i>Sept.</i> 3d	1651
<i>Oliver Cromwell</i> , the Usurper, died <i>Sept.</i> 3d	1658
King <i>Charles</i> the second was restored	1660
Of a Plague in <i>London</i> died 68586	1665
The violent Fire of <i>London</i> happen'd <i>Sept.</i> 2d	1666
The <i>Popish</i> Plot was discover'd by Dr. <i>Tonge, &c.</i>	1678
Sir <i>Edmund Bury Godfrey</i> , was kill'd by <i>Popish</i> Conspirators	
King <i>James</i> the second began to reign	1685
The Exercise of the reform'd Religion was suppress'd in <i>France</i>	
The seven Bishops were sent to the Tower	1688
King <i>James</i> abdicated the same Year <i>Dec.</i> 12	
King <i>William</i> (our great Deliverer from <i>Po-pery</i>) and Queen <i>Mary</i> were crown'd, <i>April</i> 11	1689
Queen <i>Anne</i> began to reign, <i>March</i> 8	1702
<i>Gibraltar</i> was taken	1704
<i>England</i> and <i>Scotland</i> were united	1707
The Pretender attempted to invade <i>England</i>	1708
The Rebellion in <i>Scotland</i> and <i>Lancashire</i> ended	1716
The bloody Execution of the Protestants at <i>Thorn</i>	1724
King <i>George</i> the second began to reign.	1727

London was founded by *Lud*
 Rome by *Romulus* and *Remus*
 England received the Christian Faith

Years
 since
 2852
 2496
 1664

Examples of WICKED MEN punished by Divine Vengeance.

ACHAN, for Covetousness and Sacrilege, with all his Family and Cattle, was stoned to Death, and burnt with Fire, by the *Israelites*; according to the Word of the Lord. *Joshua*, ch. vii. ver. 16, &c. See *Agag's* Fate, 1 *Sam.* xv.

Abab, King of *Samaria*, coveted the Vineyard of *Naboth*, because it lay contiguous to his Grounds. Upon being refused, he appear'd melancholly; which his Queen *Jezebel* perceiving, after giving him some Hopes of obtaining the Vineyard, dispatch'd Letters in *Abab's* Name, and seal'd with his Seal, to the Nobles and Elders of the City, where *Naboth* dwelt; that he should be impeach'd of Blasphemy, and stoned to Death. This Project being executed, the King took Possession of the Vineyard; upon which *Elijah* the Prophet denounced God's Judgment against him, his Queen, and Posterity, 1 *Kings*, ch. xxi. *Abab* was soon after killed in Battle, and the Dogs licked his Blood, where *Naboth* was stoned, *cb.* xxii. 38.

The proud Queen was thrown out of a Window, and eaten by Dogs, 2 *Kings* ix. 30.

Ananias and his Wife *Sapphira*, for Hypocrisy, Lying, and Fraud, were struck with sudden Death, *Acts* v. 1, &c.

The *Amalekites*, for their Circumvention and Treachery to the *Israelites*, in their March from *Egypt*, were, many Ages after, destroyed Man and Beast, at the Command of God, *1 Sam. ch. xv.*

Abshalom, by his untimely Death, was punished for his Disobedience and Rebellion, *2 Sam. ch. xv. and ch. xviii. 9.*

Abaz, King of *Judab*, was the most impious Prince that ever sat upon the Throne, both for his Apostacy from the Laws of his Country, and for his Idolatry. He built Altars in *Jerusalem*, and sacrificed upon them, and his own Son, among the rest, for a Burnt Offering. He reign'd, hated, and died in Infamy, *2 Kings* xvi. 2. *Chron. 28. Jos. lib. 9. cap. 12.* See Page 171.

Amaziab, one of *Jeroboam's* Priests, for falsely accusing the Prophet *Amos*, met with terrible Judgments, *Amos* vii. 17. See *Dan. vi.*

Asa, King of *Judab*. Though we can't properly call him a wicked Prince, because he suppressed Idolatry, (having deposed his own Mother for that Crime) and imploring Divine Assistance, he conquer'd the *Ethiopian* Army, consisting of a thousand thousand; yet for rashly imprisoning the Prophet *Hanani* (who reproved him, for entering into an Alliance with the King of *Syria*) he was seiz'd with an incurable Disorder, and even then he

he applied not to God, but to the Physicians,
2 Chron. xvi.

Abaziah, King of *Judah*, a wicked Prince, was in his Confederacy with *Joram*, Son of *Abah*, kill'd in the first Year of his Reign, by *Jebu*, *2 Chron. xxii.* See Page 223.

And *Athaliah*, his Mother, who destroyed all the Seed Royal but *Joash*, and usurp'd the Throne, was put to Death by the Multitude, at the Desire of *Jehoiada* the Priest, *Chron. xxiii. 15.*

Abaziah, King of *Israel*, having fallen through the Lattice of a Window in his upper Chamber, sent his Servants to *Baalzebub*, to know whether he should recover or no; for which Wickedness, God suffered him to pine away upon his Bed, for want of Help, *2 Kings, ch. i.*

Hence we may learn the Danger of consulting with evil Spirits, in Time of Sicknes, or any Extremity.

Amon King of *Judah*, followed the loose Example of his Father *Manasses* in his Youth; and indulg'd himself in the same wicked Liberties; but was quickly pursued by Divine Vengeance. In the second Year of his Reign, he was cut off by some of his Familiars and Domesticks, *2 Kings, xxi. 2 Chron. xxxiii. Joseph. lib. 10. c. 4.*

Amaziah, King of *Judah*, for worshipping the Gods of the *Edomites*, had Divine Vengeance denounced against him, by a Prophet. He was murder'd by his Servants.

From the Destruction that fell upon the *Arimites* before *Samaria*, without any Stroke of Man, we

may learn not to distrust the Omnipotence of God,
2 *Kings*, vii. 17.

Belshazzar, King of the *Chaldeans*, who was a proud Idolater, made an impious Feast for a thousand of his Lords; and, while he was carousing, he commanded to be brought, the Gold and Silver Vessels, which his Father *Nebuchadnezzar* had taken out of the Temple of the House of God, which was at *Jerusalem*; and the King, and his Princes, his Wives and his Concubines, drank Wine out of them. In that same Night was *Belshazzar* slain; and his Kingdom divided between the *Medes* and *Persians*, *Dan*. v.

Baasha, King of *Israel*, for his Wickedness and Idolatry, met with terrible Judgments from the Hand of God. His Curse was prophesied by *Jehu*, 1 *Kings*, xvi.

Bethel,—the Children of *Bethel* that derided the Prophet *Elisha*, were torn to Pieces by two Bears, that came out of the Forest. Hence we learn to reverence the Clergy, 2 *Kings*, ii. 24.

Cain, through a Spirit of Envy and Jealousy, that God had more Respect to the Offering of his Brother *Abel*, than to his, villainously murdered his Brother. This was the first Act of Violence committed in the World; and proceeded from a Spirit of Emulation, which being not properly managed, and made a Spur to Virtue, took that unhappy Turn, and degenerated into Malice and Revenge. For this Fact he was cursed of the Lord, became a Vagabond and a Fugitive, and wore the Brand of a Murderer in his Forehead. Divine Vengeance pursued all his Posterity, *Gen*. iv.

Corab,

Corah, Dathan, and Abiram, with 250 Princes of the Assembly, rose up in open Rebellion against *Moses* and *Aaron*; by which they greatly provoked God. But the Earth opened and swallowed up *Corah, Dathan, and Abiram*, with their Wives and Children. All that appertained unto them, went down alive into the Pit, and the Earth closed upon them. And there came out a Fire from the Lord, and consumed the 250 Men, that offer'd Incense, *Numb. xvi.*

Doeg, the *Edomite* (Steward of the Household, to King *Saul*) falsely accused *Abimelech*, for giving Victuals to *David* (the King's Son-in-Law, though hated by him); upon which, *Saul*, jealous of a Conspiracy, order'd all the Priests to be killed. When his Servants had refused to commit so cruel a Massacre, inhuman *Doeg* undertook it; and slew on that Day 85 Priests; and in *Nob*, the City of the Priests, he put to the Sword, all the Men and Women, Children and Sucklings; Oxen, Asses, and Sheep, 1 *Sam. xxii.* For this his false and spiteful Accusation, see his Curse prophesied by King *David*, *Psal. lii.*

Gaal, for Conspiracy was cut to Pieces, *Jud. ix, 26, &c.*

Gebazi, for his Covetousness, Lying, and falsely making Use of his Master *Elijah's* Name, to get Treasures from *Naaman*, whom the Prophet had cured, but refused his Presents, was struck with a Leprosy, as white as Snow, 2 *Kings v.* Hence we may learn the Evil of Covetousness.

Elah, a wicked King of *Israel*, was stabb'd by

one of his Captains, as he was drinking himself drunk in *Tirzah*, 1 *Kings*, xvi. *Jos. lib. 8. cap. 6.*

Goliath, that proud and haughty Scornor, was wonderfully overcome in the Combat with *David*, 1 *Sam.* vii. Hence we are taught to fix our Faith, and pious Confidence in God, who brings about his Purposes, to the Confusion of Tyranny and Pride, by the most unlikely Means.

Ham mocked his Father's Nakedness, while he lay uncover'd in his Tent, and made a Joke of his Father's being drunk, to his Brothers; for which, his Son *Canaan* and all his Posterity were cursed of the Lord, *Gen.* ix.

Haman, for his false Accusation of the *Jews*, and his wicked Designs against them, when his Treachery was detected, was hanged on the very Gallows, which he built for *Mordecai*, *Esther* vii.

He wished the Death of every one that did not pay him Obeysance; and he offered the King 10,000 Talents of Silver, to have the *Jews* destroy'd.

Herod Agrippa, (who had been a great Persecutor of the Church) for his Pride and vain Glory, in taking to himself the Honour due to God; was immediately smitten by the Angel of the Lord, was eaten of Worms, and died miserably, *Acts* xii.

Jews. The Book of *Judges*, and the History of the Kings of *Israel* and *Judah*, are clear and full Representations of God's Sovereign Dominion in the Universe; for, while they continued obedient to the Divine Laws, they lived in the greatest Peace and Prosperity; but, when they sunk into
Idolatry

Idolatry and other Impieties, they were cruelly harrassed by many Nations, — by intestine Wars and Discords. The Ten Tribes were carried Captive into foreign Countries; where they still remain, in the very Manner foretold by *Moses* and the Prophets. The two other Tribes, for their obstinate Rebellions against God, were carried Captive into *Babylon*, had their Temple destroyed, and their Country laid desolate. When they were restored after 70 Years Captivity, (not being reclaimed by those Divine Severities) they at last filled up the Measure of their Iniquity, by rejecting and crucifying the *Messiah*, — the Lord of Life and Glory, — and persecuting his Disciples. In the Year 70, (according to *Christ's* Prophecy) *Jerusalem* was besieged, taken, sack'd, and burnt. When the City was invaded, it had more Guests than Inhabitants; all *Judea* being (in a Manner) assembled there at the Passover, and all private Synagogues doing then their Duties to their Mother Temple. By Fire, Famine, Sword, Civil Discord, and Foreign Force, 1100,000 were put to Death; and 97,000 taken Prisoners; besides a vast Multitude of others, that perished through Banishment and other Miseries. The Christians (warn'd by our Saviour's Predictions) fled by Times out of *Jerusalem* to *Pella* (a), a safe Retreat beyond *Jordan*. The *Jews* by Civil Dissentions exposed themselves to great Miseries and Cruelties within the City, and reduc'd themselves

(a) Vespasiano Imperatore Anno Christi 70, Excidium Hierosolymæ, memorabile in ævum omne divinæ Nemesis exemptum contigit. Joseph. de Bell. Jud. lib. 6 & 7. Tacit. lib. 5. Histor. cap. 10. seq. — Hac tempestate Christiani, relicti Hierosolymis, sedes suas Pellam; oppidum quoddam transjordanem transtulerunt. — Teste Eusebio, lib. 3. 5. H. E.

selves to a Famine of their own making, by burning great Quantities of their Provisions; so that vast Numbers of them stole out by Night into the *Roman* Camp; of which *Titus*, Son to *Vespasian* the Emperor, was General. He, who was one of the best natured, and most merciful Princes in the World, hoping to reduce them the sooner by Terror, order'd all that came out of the City to be crucified before the Walls. This Order was so severely executed, that for several Days 500 a Day were crucified; till there was neither Room to place the Crosses in, nor Timber to make them of; so that they, who once cried out, with such Malice and Violence against our Saviour, — Crucify him, Crucify him, were by the just and remarkable Judgments of God, punished in their own Way. Thus the Passover, first instituted by God, in Mercy to save the *Israelites* (*Exod. xii. 13.*) from Death, was now used by him, in Justice, to gather the Nation, and to hasten their Destruction. Then they, who had bought our Saviour for 30 Pence, were themselves sold 30 for a Penny. The whole Nation of the *Jews* have now continued near 1700 Years, dispersed over all the World, without King, Priest, Sacrifice, or Image; according to the Prophecies concerning them. *Josephus*, Book 7.

Jezebel. See *Abab*, Page 355.

An *Israelite* was stoned to Death, by the Command of God, for violating the Sabbath, *Numb. xv. 32.*

Jeroboam, for Idolatry, though King of *Israel*, was threaten'd by a Prophet, who foretold the Destruction of his whole Family. When he thrust
out

out his Hand to strike the Lord's Prophet, his Hand withered, and he could not pull it back again, *1 Kings*, xiii. 4. Hence we may learn the Danger of striking or insulting any of God's Ministers.

Israelites, 3000 of them were put to Death for Idolatry in one Day, by the Divine Command, at the Foot of Mount *Sinai*, *Exod.* xxxii. and at another Time 24,000, for Idolatry and Lust, *Numb.* xxv.—*1 Cor.* x. 8.

Judas, the Traytor of his Master and Lord, hang'd himself, and went to his own Place, *Acts* i. 25. Here let our Prejudice and Curiosity cease. Let us not dare to circumscribe the Mercy of God, or to pronounce upon the Reasons of his Conduct.

Jehoram, King of *Judah*, murder'd all his four Brothers, to whom their Father had given great Gifts, and fenced Cities. He followed the Example of *Abab*, his Father-in-Law; and set up the Idolatry of *Baal*. For these Impieties, he was threaten'd by *Elijah*; and his Kingdom was ravaged by the *Philistines* and *Arabians*. The *Edomites* revolted. He was afflicted with an incurable Disease, which rotted his Bowels, so that they fell out, after two Years Illness. He reign'd eight Years, wickedly and hated; he died miserably and unlamented, and was ingloriously buried, *2 Chron.* xxi, cap. 2. *2 Kings*, viii. *Jos. lib.* 9. cap. 2.

Joash behaved regularly, and govern'd well all the Days of *Jehoiada*, the High Priest (who had him at seven Years old proclaim'd King) but afterwards, falling to Idolatry, he, like a cruel and ungrateful

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ungrateful Man, commanded *Zachariab* the Prophet, Son to *Jeboiada*, to be stoned to Death in the Court of the Temple, for reprov'g the People of Idolatry. But soon the Divine Vengeance pursued him. The next Year the *Syrians* invaded his Dominions, defeated the greatest Part of his Army, came to *Jerusalem*, slew the Princes, and took great Spoil, which they sent to *Damascus*. Being thus render'd contemptible, he was murder'd by his own Servants, 2 *Chron.* xxiv. *Jos. lib.* 9. cap. 7, 8.

Jeboabaz, King of *Judah*, an impious and immoral Man, was deposed by King *Necho*, in the third Month of his Reign; and died his Captive in *Egypt*, 2 *Kings* xxiii. *Jos. lib.* 10. cap. 6.

Lot's Wife, for looking behind her, in her Flight from *Sodom* to *Zoar*, contrary to the positive Command of God, delivered by the Angel, was turn'd into a Pillar of Salt, *Gen.* xix.

Lot's Daughters, for committing Incest with their Father, were curst in their Posterity of *Moab* and *Ammon*, *Gen.* xix.

Manasseh, King of *Judah*, began his Reign with the Contempt of God, and proceeded to a barbarous and bloody Persecution of holy and good Men; nor did any kind of Impiety escape him. He rejected all the Threatnings, and Admonitions of the Prophets; till in the twenty second Year of his Reign, the King of *Babylon* destroyed his Country, and carried him away Prisoner. Upon this he grew sensible of his Wickedness, and the Justice of his Punishment. He earnestly besought

besought God to soften the Hearts of his Enemies, and to move them, to treat him with some Tenderness, and Humanity. By this means he obtain'd Pity from Heaven; and the King of *Babylon* gave him his Liberty after some Time, and restor'd him to his former Government. Upon his Return to *Jerusalem*, he did all the Good that was possible, to atone for his former Miscarriages; and was wholly intent upon the Advancement of Religion. This gain'd him the due Esteem of all that abhor'd him before; and he reign'd afterwards 33 Years in Pomp and Peace, 2 *Kings* xxi. 2 *Chron.* xxxiii. *Jos. lib.* 10. *cap.* 4.

Nadab and *Abihu*, two of *Aaron's* Sons, for offering of strange Fire before the Lord, which he commanded them not, were struck dead by Fire, in the Camp before *Moses* and *Aaron*, *Levit.* x.

Nebuchadnezzar, King of *Babylon*, for his Pride and vain Glory, as he was walking in his Palace, and magnifying himself, was deprived of his Reason, and driven out to dwell, and to feed with the Beasts of the Field; till his Hairs were grown like Eagles Feathers, and his Nails like Birds Claws, *Dan.* iv.

Onan, for Contempt and Trespas of a positive Law, was put to Death, *Gen.* xxxviii. 8.

Pharaoh's Cruelty and Hardness of Heart are described at large in the first thirteen Chapters of *Exodus*. In the fourteenth Chapter of that Book, he met with his deserved Punishment.

Rehoboam (who was the first King of *Judah*) by
his

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his Tyranny, Folly and Rashness, alienated the Hearts of ten of the Tribes from him; and met with a severe Invasion from the *Egyptian Army*; till upon his Humiliation he was deliver'd. At length he fell into Idolatry, which confirmed his Ruin, *2 Chron. xi. 19.*

Saul, the first King of *Israel*, for disobeying the positive Command of God, was deserted by Providence, and left under the Influence of an evil Spirit. Being vanquished in Battle, he attempted to murder himself, and was killed by an *Amalekite*, *1 Sam. xxviii. and xxxi.*

Sodom and Gomorrah, for Presumption, Infidelity and inhuman Pollutions and Lusts, were destroyed with liquid Fire, *Gen. xix. 24.*

Sennacherib, King of *Assyria*, was slain in the Act of Idolatry, by two of his own Sons, in the Temple of his Idol Gods, and 185000 of his Subjects put to Death in the Camp, by the Angel of God in one Night, for the same Crime, *2 Kings, xix.* He was likewise a Blasphemer, *Isai. xxxvi. and xxxvii.*

The Son of *Shelomith*, for blaspheming the Name of the Lord, and for cursing, was by God's Command, stoned to Death, *Lev. xxiv.*

Theudas, the Impostor, with 400 Disciples of his, was ignominiously put to Death, *Acts v. 36.*

Uzziab, King of *Judab*, was a Man naturally of great Courtesy and Justice; brave, provident, and industrious. He had an Army of 300,000 select

select Men, under the Command of 2000 brave and experienced Officers. Growing too elate, and assuming to himself the priestly Office in the Temple, though he tolerated the Heathen Idolatry, he was immediately smitten with Leprosy; driven out from amongst Men, and died in Obscurity, 2 Chron. xxvi.

Zedekiah, by his Perjury to *Nebuchadnezzar*, and his Rebellion against him, (or rather against God) brought upon *Jerusalem*, and the whole Nation of the *Jews*, those long deserved Calamities, which God had so often forewarned them of, by his Prophets; but what they said, he despised and scoffed at, for which Sins he was thus punished, 2 Chron. xxxvi. 16. Having seen his Children slaughter'd before his Eyes, he had afterwards those Eyes put out; and, being loaden with Chains, he was carried Prisoner with the People to *Babylon*, where he died miserably, *Jerem.* lii. Hence we may learn to reverence the Word of God, and his Ministers.

Zimri and *Cosbi*, for their bare-fac'd, lewd Action, were both thrust through with a Javelin by *Phineas*; which Punishment God approved of, and gave *Phineas* an everlasting Priesthood, *Numb.* xxv.

Zimri, the fifth King of *Israel*, kill'd his Predecessor, in a drunken Fit; for which Sin he was then punished thus. On the seventh Day after, being besieged in *Tirzah*, and finding no Way to escape, he burn'd the King's Palace and himself in it. 1 Kings xvi. 10, 18. Hence we may learn the Evil and Danger of conspiring against the King and Government.

Instances

Instances of RIGHTEOUS MEN rewarded.

NOtwithstanding the general Corruption of Mankind, that prevailed in all Ages ; yet in every Generation, there were some, in eminent Stations, that in an eminent Manner served the Lord, they and their Families ; and several that would not let go their Integrity, nor chime in with the Multitude, to dishonour and disobey the Lord their God.

Abel, the second Son of *Adam*, was a righteous Man ; and the Lord had Respect to him, and to his Offering, *Gen. iv. 4.* The Lord was also the Avenger of his Blood.

Abraham (the first Founder of the *Jewish* Nation) *Isaac* and *Jacob*, and *Jacob's* twelve Sons, the Patriarchs, were righteous Men, and walked in the Fear, and Love of God. They were the Heirs of his Love, his Promises and Inheritance, *Gen. xlix.*

Enoch was a Preacher of Righteousness. He prophesied the approaching Flood, and the Destruction of the World, at the last Day, by Fire. He, for his Godliness, was translated into Heaven, without suffering Death, *Gen. v. 24.* See Page 86.

Elijah the Prophet, was blest'd with the like Translation, *2 Kings, ii. 11.* See Page 239.

By these two Miracles, the Hope of Immortality was eminently declared.

For

For his Piety and Integrity, God preserved *Noah* and his Family, from the Flood, *Gen. vi.*

In the Story of *Joseph* (*Gen. xxxix.*) we have an Instance of sublime Virtue, founded upon the Fear of God ; which induced him, rather to undergo the Miseries of a Dungeon, than to comply with the Allurements of his wanton Mistress. As Lewdness and Uncleaness are overbearing Vices, among the giddy Youth of all Ages ; I shall take Occasion to give you a short Account of this Matter, literally from the Scripture ; in Hopes ye may take Example from so glorious a Pattern ; and, as ye praise his Virtue, ye may imitate it too.

Joseph, a Son of *Jacob*, by *Rachel*, (*Gen. xxx. 23.*) being hated of his Brethren (*xxxvii. 1.*) on account of the Party-colour'd Coat his Father gave him, as a Token of his extraordinary Affection ; or rather, upon his innocently telling them some of his Dreams, which portended his Advancement in the World above them ; was sold to an *Ismaelite* Merchant by his Brothers ; who afterwards sold him to *Potiphar* in *Egypt*, one of the King's chief Officers, and Captain of his Guards, (*Gen. xxxvii. 28, 36.*) His Brothers killed a Kid ; and, having dipp'd *Joseph's* Coat in the Blood, they sent it to their Father *Jacob*, as if they had found it in the Fields. While he mourned for the Loss of his best beloved Son, in vain did the rest endeavour to comfort him. *Jacob* was resolved to lament the Death of *Joseph* all his Days ; nor did he cease to grieve, until he had heard the surprising News, of *Joseph's* Advancement at the Court of *Pharaoh*. *Joseph* was a Youth of a very promising, and extraordinary Genius ; and shewed such Diligence and Fidelity to his Master, that he made him his

principal Steward, *Gen.* xxxix. 4. He was now about twenty seven Years old, a beautiful young Man, in his Bloom of Life; so that his Master's Wife conceived an irregular Passion for him. He was blind to all her dumb Signs, and deaf to all her artful Hints; but at last she broke through the Rules of her Sex, and courted him, in plain Terms, to lye with her, *Gen.* xxxix. 7. He absolutely refused. She pulled him by the Cloak, and pressed him to it. He left it in her Hand, and made his Escape. Enraged at being so slighted, she resolv'd on *Joseph's* immediate Ruin. To effect her Design, she shriek'd out; and, having alarmed all within hearing, she produced the Cloak, which she said he had taken off, in order to force her to his Embraces. Thus she pretended, that he had made so violent an Attempt upon her Virtue, that nothing could have saved her from his Rudeness, if they had not heard her Cries. When her Lord came home, she shew'd the Cloak; and told her Story so artfully, that *Joseph* was hurried away to Prison: But, even there the Lord was with him. To his Care the Keeper committed all his Keys of the Prison.

It happen'd that *Pharaoh* the King, had two extraordinary Dreams, which none of the *Egyptian Magi* would undertake to interpret. The King was in great Perplexity, but was told by his Cup-bearer, that a young *Hebrew* in Prison could do it. Upon this, *Joseph* was sent for, and introduc'd into his Majesty's Presence. When the King related his Dreams, *Joseph* told him, that it was by God's Assistance alone, that he was enabled to interpret Dreams; and desired him to provide against an approaching Famine, which would continue for seven Years. This Interpretation, and the good Advice

Advice given upon it, so pleased the King, that he made *Joseph* his Deputy over all his Dominions; immediately invested him with the usual Signals of that high Station; gave him his own Ring off his Finger; cloathed him in a Robe of fine Linnen, and put a Gold Chain about his Neck, ordering him to ride in the second Chariot; and that wherever he went, Heralds should go before, in Token of the Viceroy's coming. The King also made him Prime Minister, and match'd him into a noble Family, to *Asenab*, Daughter of *Peripherab*, Priest or Prince of *On*, *Gen. xli*. She bare to him *Manasseh* and *Ephraim*, whom *Jacob* their Grandfather blessed, and received as his adopted Sons, *Gen. xlviii. 15, &c.*

Such were the Honours, to which *Joseph* was promoted. He had the Gift of Prophecy, and saw the third Generation of his Sons; and at the Age of 110 Years, having comforted his Brothers, with God's Promises to his Father, he died in *Egypt*, in full Assurance of everlasting Life, *Gen. l. 23, &c.*

His Piety was amply rewarded, even in this Life, by being advanced, from a Prison, to be Viceroy of all the Land of *Egypt*; whereby he became the instrumental Preserver of his Father, and all his Family, in the Time of an universal Famine.

The proper Use, which I conceive may be made of this short History, is to consider, that Chastity recommends a young Person to the Care, and Protection of Heaven, in a peculiar Way; and, as it brings many other Virtues with it, so it qualifies any Person, for the true Enjoyment of solid, and lasting Pleasure in this World.

Moses, Aaron, Joshua, Job, David, Solomon,
and all the Prophets, were Persons that walked

humbly with their God ; who lived in his peculiar Favour ; and were therefore inspired, to declare his holy Will.

Sbadrach, Meshac, and Abednego, were protected from all Danger, in the midst of a fiery Furnace ; insomuch, that, when they walked out of the Flames, not one Hair of their Heads was singed ; nor had the Smell of Fire passed upon their Cloaths. This miraculous Deliverance was their present Reward, for stedfastly adhering to the God of their Salvation, *Dan. iii. 27.*

Joshua was remarkable for an early, and exemplary Piety. He was a Type of *Christ* ; and, having brought the Children of *Israel* into the Land of *Canaan*, he declared before all the Tribes, their Elders, Heads, Judges, and Officers, (after reciting a short History of God's Mercies, from the Time of *Terab*, *Abraham's* Father,) that, whatever God or Gods they would serve, he and his House would serve the Lord, *Josh. xxiv.*

Samuel was the Child of Prayer (as his Name signifies) and was eminent, for his early Piety ; for he grew, and was in Favour with God and Man. All *Israel* knew that he was an established Prophet of the Lord ; and God revealed himself to *Samuel* in *Shiloh*. *1 Sam. ii. 19.*

Daniel was another extraordinary Instance of Faithfulness and Piety. God gave him Knowledge, and Skill in all Learning and Wisdom ; and he had Understanding, in all Visions and Dreams, *Dan. i. 17.* For interpreting a Dream of *Nebuchadnezzar*, King of *Babylon*, he was made Ruler over
over

over the whole Province of *Babylon*. By King *Darius*, he was afterwards made Chief of three Presidents over 120 Princes, that were appointed to govern the whole Kingdom, *Dan. vi. 1.* The Angel *Gabriel* was his constant Guide and Instructor, *ch. viii. ix. and x.* When the King thought to set *Daniel* over the whole Realm, the other Presidents and Princes (who envied *Daniel*, importuned the King to grant a Decree, that whosoever should ask a Petition of any God or Man, for thirty Days, except of his Majesty, should be cast into the Den of Lions. This idolatrous Decree the King signed. *Daniel*, notwithstanding all this, prayed and gave Thanks on his Knees before his God, thrice a Day, as usual. An Information being exhibited against him, for a Breach of the Statute, the King was grieved, and sought in vain to release him; the Law of the *Medes* and *Persians* being unalterable. *Daniel* was therefore cast into the Den of Lions; and the King sealed the Door, or Stone of the Den's Mouth, with his own Signet. But God sent his Angel, and shut the Lions Mouths; and no Manner of Hurt was found upon *Daniel*. Thus was he preserved amidst the greatest Dangers, on Account of his Innocence, Faith, and Piety. His Accusers were devoured in the same Den of Lions, and God magnified by a public Decree. *Daniel* prospered in the Reign of *Darius the Median*; and in the Reign of *Cyrus the Persian*. See the sixth Chapter of his Prophecy.

St. John, the youngest of all our Saviour's Disciples, emphatically called in Scripture the Disciple whom *Jesus* loved, (*St. John xiii. 23.*) is a lively Instance of the Divine Love, and Regard to early Piety.

Elisba

Elisba, performed many Miracles. He multiplied the Widow's Oil, and raised the *Sbunamite's* Son from Death (2 *Kings* iv.) and cured *Naaman* of his Leprosy. Disclosing the Counsel of the *Syrians*, the King sent an Army to take *Elisba*, but upon his Prayer, they were smitten with Blindness, *ch.* v. and vi.

Hezekiab, King of *Judah*, open'd the Temple, which his wicked Father *Abaz* had shut up, and repair'd it. He restored the Purity of Religion, and destroy'd all Manner of Idolatry. He was a Person of excellent Understanding, and naturally a Lover, and Practiser of Piety, and Justice. He flourished in great Wealth, and made his People happy. By his Prayer he gain'd a prodigious Conquest over the *Affyrians*, *Isai.* xxxvii. and, when he had a Message of Death, by Prayer had his Life lengthen'd; for a Sign of which Promise, the Sun went ten Degrees backward, 2 *Cbron.* xxxviii.

Abijam, King of *Judah*, trusting in God, obtain'd a great Victory over *Jeroboam*, in which 500,000 *Israelites* were killed, 2 *Cbron.* xiii.

Jehoshaphat reign'd over *Judah*, virtuously and prosperously twenty-five Years, 2 *Cbron.* xvii. He was a Prince of great Wisdom, and Piety; was blessed by God, and became exceeding powerful in Wealth, and Men of War. He instructed his Subjects by the *Levites*, whom he sent into every Town, and protected them by Garrisons, properly disposed all round his Kingdom. He placed Judges in all the Cities, and gave strict Charge to punish Vice, to encourage Virtue, and to maintain the true Religion. By his Prayers to God, he obtain'd

obtain'd a great Victory over the *Moabites* and *Amonites*.

Jotham, reign'd over *Judah*, with great Prosperity 16 Years, because he prepared his Ways, before the Lord his God, 2 *Chron.* xxvii.

Jeboiada the Priest, lived in full Possession of all earthly Happiness, to the Age of 130 Years; and was buried in the City of *David* among the Kings, because he had done good in *Israel*, both towards God, and towards his House, 2 *Chron.* xxiv. 15, 16.

Abimeleck, King of *Gerar*, is recorded in Scripture to have been a good and virtuous King; one, that received the Favour, of Admonitions from God; and shewed himself, by his obeying them, to be his true Servant, and Worshipper, in Sincerity, and Integrity of Heart. His Address to the Deity, upon being told, that *Sarah* was *Abraham's* Wife, and the Prayers of that Prophet, averted great Plagues from him, and prevail'd with Heaven, to heal him and his Family, of a dreadful Disease. And he said—Lord, wilt thou also slay a righteous Nation? In the Integrity of my Heart, and Innocency of my Hands, have I done this, *Gen.* xx.

Jotham King of *Judah*, was a Prince of excellent Qualities, exemplary for his Reverence to God, for his Justice to Men; and for the Care he took of the Common-wealth; and was a Prince of great Power and Might, and prosper'd all his Reign.

My

My Reason, for collecting those Examples of Integrity, and Piety out of the Scripture is, because young Persons are more easily led by Examples than Precepts. And I recommend it, as my Advice, to all my Scholars, frequently to read those Chapters of the Bible, which may fix in the Memory, such great Examples of God's Providence, as may induce them to fear his Judgments; adore his Goodness; confide in his Promises, and love his Mercies. The Pleasures of such kind of reading, incline the Young to mind the Sense, and will, in all Probability, render the Remembrance very instructive.

F I N I S.



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